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Without Concealment----Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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Pro-Slavery.

From the Washington Union.

ABOLITIONISTS.

We have Abolitionists at the South as well as the North, but with this difference: one is practical, the other hypocritical. Slaves have been liberated by their Southern owners by fifties—ay, by hundreds; and means furnished them to locate themselves where they thought best. For instance: John Randolph, of Roanoke, by his will, liberated more than a hundred slaves, and furnished the means wherewith to purchase lands for them. The purchase was effected in the State of Ohio by the executor of Mr. R., Judge William Leigh, and the purchase money paid thereon. But when these slaves had gone to Ohio to take possession of their lands, the most strenuous opposition was made to their reception by the *abolition* population of the State of Ohio. It was but a short time prior to this transaction, that such were the hostile feelings between the States of Ohio and Kentucky, in consequence of the slaves being enticed away from Kentucky and harboured in Ohio, and some of them passed over into Canada, that a border war, it was apprehended, was about to take place.

Who has known a Northern Abolitionist to put his hand in his pocket and liberate a slave? But we do know that many slaves have been enticed away from the South to the North. And let me ask, what are they bettered by the change? In the first place, they are worked hard, and then, in many instances, defrauded of the small wages which are promised them for their labour; and as the winter season approaches, their condition is most miserable—where they perish in numbers for want of the common necessaries to sustain life; and this in the midst of these false sympathizers, as we are informed by the Boston, New York, and Philadelphia newspapers; and I have not a doubt but they speak the truth. Many of the Northern States are unwilling to receive them. It is the last species of population which they desire to possess, because it exhibits more misery, and supplies more materials of vice and crime, in proportion to their numbers, than any other part of the community. And when they are received, they are treated with contumely and distrust. Who expects them to be treated as equals? I would not insult the refined portion of the people by asking them if they are willing to receive them on equal terms at their tables or in their families? They are denied equal political rights; and it was but the other day that a vote was taken in Connecticut upon a proposition to give them the right of suffrage, and submitted to the people, and indignantly rejected by an immense majority. If, then, the Northern people turn with scorn from this degraded class, can they make no allowance for the Southern people, who know not what to do with their much larger numbers if they were liberated? As Mr. Jefferson says, "As it is, we have the wolf by the ears, and we can neither hold him nor safely let him go."

Q. C.

P. S. Since I penned the aforegoing, I beg leave to annex the following, viz:

From the Baltimore Clipper.

MISERY AND DESTITUTION IN PHILADELPHIA.—The coloured population of Philadelphia—fugitive slaves and misguided followers of Abolitionists—are in a terrible condition. The Board of Health on Friday made a visit to that section of the city which they inhabit, and the Philadelphia Sun says:

"The visits of the officials have furnished them a sufficient basis upon which to operate, and some astounding disclosures may be expected in a few days. It is said that some of the scenes of wretchedness were shocking to contemplate, particularly among the coloured population.

"The inmates were found to be labouring under some malignant spotted fever, which, if not checked, would be calculated to spread to a calamitous extent among the degraded beings who are crowded into the wretched hovels in that street. Here were found men and women, of every complexion and age, bent down with loathsome disease, with their bodies scantily clothed in rags, which were ill-calculated to protect their emaciated forms from the winter's blast. In one room, which was so constructed as to admit of no healthful ventilation, there lay a man and woman. One of the committee inquired of the latter what was the matter. She replied, "I've got the fever." He pointed to the man, and asked, "Who is he?" She replied, "It is my husband." "Has he the fever?" With no manifestation of feeling, she simply remarked, "He's dead."

"We were informed that, within the last two or three weeks, the spread of the contagion has been of the most alarming character among the wretched floating population who nightly frequent their haunts in the street, and whose vicious habits predispose them to disease. Numbers of them have already died from neglect and exposure. The atmosphere of some of the rooms is represented to be so foul as to be destructive of animal life.

"It is with much satisfaction that we can state that the Board of Health are determined to remove the causes of the fever without delay, and with that view yesterday convened. The Board resolved that the whole of Baker street, below Seventh, be immediately vacated, and the houses emptied of their occupants."

From the North Carolina Biblical Recorder.

DECLARATION AND PROTEST OF BAPTIST MINISTERS.

In a late number of the New-York Recorder, we find an article entitled, "Declaration of Baptist Ministers," and claiming to be a remonstrance against Slavery, as it exists in the Southern States. The article purports to have been written by Baptist preachers in Boston, and seems to have been intended for the use of ministers there and thereabouts. Taking it altogether, this said remonstrance is rather a singular affair, and as such may, perhaps, be entitled to a few passing remarks.

The first thing that strikes us, is the fact that this remonstrance was drawn up by a Committee of three, *two* of whom are native Englishmen.—There is something very beautiful in the idea, that men born and educated in England, should come to this country, and here set themselves up to be the reprovers and calumniators of American citizens. The consistency of this arrangement is enhanced not a little by the fact, that the factory and colliery systems of their own country disclose abominations, which have no parallels on this side of the ocean and by the additional fact, that, at this moment, Ireland, poor, degraded, starving Ireland, reduced to her present condition, by the system of oppression under which she lives, is holding out her imploring hands to the land of slaveholders, for the means of subsistence.

The next thing worthy of observation, is the fact that the framers, and we suppose the signers, of this document, have been acting, in this matter, "under the direction of enlightened consciences." This must be so, because they have said it themselves. And the fact derives importance from the circumstance, as here implied, that it is not a common thing for Christians in this country, and especially for slaveholders, to act under the direction of such consciences.

The next thing that surprises us is, that the views of these gentlemen, with respect to Slavery, should need a public avowal just at the present time. Most of them, in fact *all* of the Committee, have been writing letters, delivering addresses, and entering their caveats and protests on the subject of Slavery, for years. It seems strange that all this time they should have failed to make themselves understood. It may be, that there is something in "the positions which they occupy," or in "the relation which they sustain to God and their country." which has not heretofore existed, and which demands at their hands, this new but *disagreeable* paroxysm of Anti-Slavery indignation.

The Committee are greatly surprised and pained, they say, to find that all the works of Abolitionists and Anti-Slavery men, for the last ten or twenty years, have made things worse, instead of better—and that instead of a disposition to yield to foreign influence, on the part of the South, they have "witnessed a growing disposition to justify, extend, and perpetuate the iniquitous system." We see no reason why our friends should be surprised or disappointed at this. The result which they have witnessed, and which we are glad to see they have the candour to admit, is precisely the result they might have looked for; and which, had they had their eyes open, they might have witnessed long before. What seems strange, is, that, under such circumstances, they should calculate to do any good by their present protest. Their reasoning on this point, is about equal to that of a physician, who should resolve to give his patient a special dose of medicine, for the precise reason that he had been dosing him with the same drug for ten years before, and all the time been making him worse! The North has been physicking the South with protests, remonstrances, and all such nostrums, and have thereby confessedly made the patient worse—and yet these gentlemen feel bound to administer to the same patient, a fresh potion of the same specific.

The gentlemen go on to say, that "Religious men, both in the ministry and laity, with limited exceptions, not only give their personal influence in favour of the system, but even pervert the Word of God, and all the institutions of Christianity to its support." This last statement, we must be allowed to say, is a direct and bare-faced calumny; which is not only essentially untrue, but for which there is not even the shadow of a foundation. All who know anything about this matter, know full well, that if there are *perversions* in connection with this subject, they are to be found on the other side of the question.

These gentlemen say, further, "we owe something to the oppressed and the oppressor." It has surprised us, somewhat, that these English philanthropists have no bowels of compassion for the oppressed and oppressors of their own country. Charity, the old saw says, begins at home.

They further say, "We can therefore sustain no relation, and perform no act, that will countenance the system. This they have said for perhaps the hundredth time. They have said it in all manner of ways, and on all manner of occasions. They have chosen their relations, and taken their positions accordingly. The South have understood it all, and have been entirely satisfied that it should be so. Why sing the old song over again, as if it contained something new—or as if there were some who had not heard it before? It is by no means material to Southern Christians, what positions may be taken by those of the North. The former have taken *their* positions, and will most probably sustain them—the views, the positions, the protests, and the calumnies of their Northern friends to the contrary notwithstanding.

It is evident to the most cursory reader, that the purpose which led to the framing of this said remonstrance, is not exactly obvious. We conjecture it was done to operate as capital in England, or elsewhere, where the views of the parties were not known or else to meet some expected emergency, such as the sailing of Southern missionaries from the port of Boston. Be the occasion what it might, we can see nothing that rendered it necessary, or even proper. And if it was occasioned by the anticipated embarkation of missionaries, it was certainly as rude and uncivil, as it was uncalled for and extra-officious.

We do not publish the article referred to, in accordance with our custom in such cases, for the single reason, that our paper is no longer a vehicle for Northern protests and calumnies against the South.

Selections.

From the Pennsylvania Freeman.

SLAVE CASE IN MOUNT HOLLY.

Seldom have we known an outrage, the result of which filled our hearts with such deep sorrow for its victims, and such inexpressible loathing and abhorrence of the conduct of its perpetrators. We regard this case not only as a dishonour to the town and State, in which it occurred, but the country and the race.

The following clear and calm statement of the facts has been prepared for the Freeman by a gentleman who was a witness of what he relates, and whose veracity is unquestionable. We hope it will be read and circulated by every person into whose hands it may fall, for if candidly read, it must deepen the hatred of Slavery, and stimulate to work for its overthrow, and especially for the protection of our own citizens from the clutches of the men-thieves:

"On Thursday, October 8th, three persons known as Perry Hinson, Noah Hinson, and their married sister, Rachael River, were enticed from their homes by Constable Warner, of Mount Holly, under false pretences, and on their arrival in the town, were seized as the 'property' of John Roth, of Cecil county, Maryland, and taken before Judge Haywood for trial. Some of their friends, being informed of this procedure, secured the services of R. T. Spencer and John R. Slack, Esqs. of Mount Holly, as their counsel in the case. A trial by jury being demanded, and allowed by the Judge, the hearing was postponed until Wednesday morning, the 3d inst. Mr. Slack being too unwell to attend to the case, David Paul Brown, Esq. of Philadelphia, was engaged by the defendants as Mr. Spencer's associate. The counsel for the claimant were Messrs. Stratton and Moffit, also of Mount Holly. On the 3d inst. a large concourse of citizens, among them a considerable number of respectable coloured people, were present at the Court-House to witness the trial. At the onset of the case, lawyer Stratton attempted to prevent the exercise of the right of the defendants to a peremptory challenge of three jurors, which attempt being overruled by the Court, three jurymen were challenged, and the Sheriff of the county returned the requisite number to fill the vacancy.

The claimant produced several witnesses to prove the identity of the persons claimed; one of whom was Noble Pennington, of Cecil county, Maryland, who swore that, as administrator of the estate of the late John Roth, Sen. he had transferred the prisoners, as part of the property of said deceased, to the son, who now claims them as belonging to him.—He however presented no proof that he was the administrator of the late John Roth, Sen.; he produced no inventory of the goods and chattels belonging to the estate; he showed no decree of the Orphans' Court under which he professed to have acted; nor did he attempt to show that the persons claimed belonged to said estate. He said he had seen them at work for the late John Roth, and they were employed on his farm at the time of his death, soon after which he made the aforesaid transfer, *supposing* that they belonged to the estate to which he administered. James Roth also swore to the identity of the prisoners; had been brought up with them, played with them in his infancy, and since his father's death had seen them occasionally at his brother's house. He had no positive knowledge of their having belonged to his father, nor did he know anything of the manner in which they came into the possession of his brother. He supposed they belonged to his father and to his brother, because they lived on the farm most of the time; they frequently lived elsewhere, were sometimes in the employ of Mr. Jones, who lived some distance off. He received no portion of his father's estate, there being none to divide. It was insolvent.

Two other witnesses were examined, the evidence of whom amounted to nothing more than a confirmation of the statement made by Pennington and the younger Roth. Nobody could prove whether they were ever slaves according to the laws of Maryland.

One witness said he had hired them of John Roth, and could show receipts from him for money paid at different times for their labour. On producing the receipts, the names of neither of these prisoners appeared upon them, and they were unable to establish this fact.

Upon these grounds the plaintiff rested the case, and Mr. Spencer commenced his able argument, that was delivered with an emphasis and feeling which did honour to his head and heart. He stated that the claimant had not made out his case according to the requirements of the laws of New Jersey, and cited decisions of the Supreme Court to show that the persons claimed must be proved to have been slaves, by the laws of the State from which they have fled, and that there must be a *certified copy* of the laws of said State, produced as evidence of the fact, which had not been done; further than this, there had been no testimony presented to the Court and Jury, to establish the fact of John Roth, senior's ownership of these or any other persons as slaves, neither was there any legal proof of the title of the present claimant. He called upon the Jury to act as Jerseymen, and try the case in the manner prescribed by the laws of their own State. Mr. Brown followed with a stirring appeal to the Jury on the responsibility of their position, being the first jurors who were ever empannelled to try such a case in this country, and he urged them to pause before they acted, and reflect seriously whether the testimony of the witnesses was sufficient to prove the legal right of the claimant to the prisoners. He was sure it was not; in fact there was no evidence at all, there were assertions in abundance, but no documentary evidence whatever, and he claimed that these defects in the testimony should be made available to restore to liberty these unfortunate persons, who stood charged with no crime, save that of colour.—Mr. Stratton then followed in an ingenious speech, in which he said, he presented to an honest Jury, the claim of an *honest and worthy farmer of Maryland*, who asked at their hands his rightful property, which had escaped out of his possession.

He insisted that the claim was fully established, and declared it to be unnecessary to have the documentary and legal evidence that was demanded by the laws of New Jersey, and the defendants, and closed by giving to the Jury a full dose of the oil of flattery, which seemed to have the effect that he no doubt desired, to wit: Completely to soothe their consciences, and blunt their humane sensibility.—Under this influence they retired, without any charge from the Judge. In about twenty minutes they returned with their verdict. At this stage of the proceedings, the house was filled to overflowing, and the hundreds, both white and coloured, who crowded the aisles and seats of the court room, were held in almost breathless silence for a few moments, waiting for the foreman of the Jury to give in the verdict. This done, an awful silence reigned in every bosom, and the multitude was, as it were, petrified with horror and indignation, at the sight of a Jury of freemen in a free and independent State, who could so readily doom three human beings to endless slavery, without the slightest tangible evidence to warrant their decision. Immediately the posse of constables who had surrounded the prisoners, essayed to remove them to prison. One of them resisted, and a struggle ensued, in which those official ruffians resorted to the most brutal measures to secure their prey. The coloured people left the room, and there only remained the officers and some sixty or seventy white citizens, including a goodly number of ladies, who had come to witness the trial, and who would not forsake the oppressed victims of brutal avarice until their doom was irrevocably sealed.

The officers continued to beat and bruise their victim, notwithstanding the appeals of a number of of the by-standers, until they had tied him securely with ropes, so that he could offer no resistance. Having the prisoner now on the floor, and tied like a brute ready for slaughter, the Sheriff, as though inspired with the real chivalry of slave-catching, flourished a pistol over his head, and threatened to shoot the first man who came forward to the rescue of the prisoner, and then *ordered every coloured person to leave the house immediately*, his eyes being so blinded with the lustre of his brave achievement, and his mind so oppressed with the dignity of his position, that he could not see that all had left, save the poor fellow who lay at his feet. These demonstrations of his extraordinary prowess, not being sufficient to convince himself that he was a second Napoleon, he called for the National Guards to aid him and his brave comrades! John Roth rushed like a frightened maniac among the crowd, with a pistol in either hand, threatening and swearing at imaginary enemies, that beset him in every direction. The Judge, too, ordered all persons not assisting the officers, to stand off, and preserve the peace. (Query, who disturbed the peace?)

The National Guards were announced, and entered equipped, with their weapons of death to overawe the humanity of the spectators and guard the spoiler in seizing his prey; and under their protection, the officers passed out with their bruised and pinioned victim. And now let us inquire, for what were all these guns displayed, all these pistols flourished in the air! and all these oaths and imprecations pronounced? To subdue poor doomed and enslaved Perry Hinson. Noble fellow! he had more of the spirit of a man, and a braver heart than either of his foes: he struggled for liberty; he would rather have died on the spot than accept Slavery, but brute force overcame him, and in the darkness of night the prisoners were conveyed away under an escort of the military. The officers who have given themselves as aids to the slave-catchers shall have all the benefit and honour of their act. The Jury were, Charles Stratton, Benj. Wilkins, Wm. C. Shinn, John Fairholm, Phineas Kirkbride, Samuel Read, James A. Howell, John C. Milbine, Wm. Pugh, T. Collins, Jos. W. Cole, and W. Broddock, Jr. Let the people remember these names! and let them not forget C. Collins, the Sheriff, Geo. Haywood, the Judge, Lawyers Stratton and Moffit, the slave-catchers' counsel, and Constable Warren. Their names are worthy to be registered in the same catalogue with John Roth, Pennington, Messrs. Woolfork, and Slatter, the notorious slave-dealers of Maryland; and we will help to give them the fame their conducts merits.

Much was said by the counsel for the man-hunters, of the great humanity and kindness of John Roth, the claimant; of how well he fed, and how lightly he tasked his slaves. But a person from his own county, who has known him from boyhood, says that he is a speculator in human flesh; that he buys slaves from different neighbourhoods, (perhaps of "insolvent estates,") to sell at an advanced price to Woolfolk, the notorious slave-dealer, and he makes his money by this traffic.

There are a few points in the foregoing narrative to which your attention is once more directed, to wit, the total want of legal evidence to prove the title of John Roth to the persons claimed, and the failure of the plaintiff to prove that the prisoners were ever slaves according to the laws of Maryland; in contemplating these facts, you may judge of the verdict. When it was pronounced, we believe it was to the disappointment of nearly all persons present. We really doubt whether the claimant and his allies, and their counsel, anticipated such a verdict themselves."

In addition to the above letter, a private letter just received from a very respectable citizen of Mount Holly, says:

"We have had a mourning time I assure thee, since the trial. We were all at court. No one seemed to think it would be decided in favour of the Southerner, and when the Jury gave in their verdict, people were utterly astonished. The poor coloured people were taken by surprise, and, instead of closing round the prisoners as it is said they might have done, and rescued them, they all rushed to the doors and windows, thinking, some say, that the prisoners had escaped, and were ahead of them. We were a little cheered the next day by a report that they were all stopped at Wilington and put into prison—but the return of the escort put an end to all hopes. We said to each other, why in the world was not C. G., here? But it would have done no good, for they had a Jury, I am told, whose sentiments they ascertained beforehand. It will possibly have the effect to make some abolitionists—nothing else has been talked of at the stores and corners. Some of the Timbuctoo people have left for a place of greater safety. T. Moffit loooked as if he felt ashamed of his business and said as little as possible."

Is it possible that the people of New Jersey will tamely submit to have their own citizens thus torn from them by the bands of kidnappers and land-pirates? If so, they are unworthy the freedom they enjoy, themselves.

LATE FROM MEXICO.

By late arrivals at New Orleans we learn that:

Open and undisguised hostilities have at last broken out between Santa Anna and Paredes. A manifesto has been issued by the latter, in which the ex-President is denounced as an enemy of the Mexican people and the Mexican nationality.

Later dates from the army have also come to hand by this arrival. Major Iturbide remained a prisoner. Lieut. Sears, bearer of despatches from Gen. Scott and Commissioner Trist, came passenger in the Day. He was escorted by a Mexican spy company, employed for that service by Gen. Scott.

Two engagements with the enemy occurred near Peubla, in which the American party had fifteen men killed, and the Mexicans one hundred. The Mexican forces were commanded by Gen. Torrejon. The 1st Pennsylvania Regiment was then ordered out to accompany the escort part of the way.

LATER STILL.

The Commercial Times's correspondent says that just as the Day was getting under weigh news reached Vera Cruz from Tampico, announcing the astounding fact of the embarkation of Santa Anna at Tampico, in a British steamer. He has escaped out of Mexico.

Col. Gates, ascertaining that Santa Anna was in the neighbonrhood, had taken every precaution to prevent his escape, but, as the result proves, he was unsuccessful.

This news was discredited at Vera Cruz, but generally believed at Tampico.

The following is the last address of Santa Anna to his countrymen, and, if it be true that he has left the country, his farewell address:

Antonio Lopez de Santa Anna, General of Division, "Benemerito de la Patria," and Provisional President of the Republic, to his fellow-citizens:

Since my return to the country I have upon various occasions addressed you, giving an account of my operation as Chief of the army and as First Executive Magistrate; but holding no longer those positions, I now address you with the most profound grief, to complain to you of the cruel ingratitude of some, and of the perfidy of others, who, not content to have acted with the most criminal indifference during the period of the great conflict, are now striving to throw upon me alone the responsibility for those great public calamities to which they have so much contributed.

Such conduct does not surprise me, for a full year ago I discovered that I was again to be made the target of the factions which had torn out the bowels of the country. Their audacity reached the pitch of holding me up as a *traitor* before a community which had been witnesses of my repeated services in the cause of independence and liberty, and of the sacrifices I had made to save them from the yoke with which they are threatened.

But it was impossible for me to have anticipated my violent removal from the theatre of the war, in the mode in which it has been effected by him with whom I had deposited supreme power whilst I was fighting with our unjust invaders; and as this inexplicable conduct is calculated to confirm the malignant reports which have so deeply wounded my heart, I find myself compelled to lay before the world a historical review of my conduct during the fourteen months which have elapsed since my return, to the end that my labours may be seen and a full exposure made of the cunning by which I was thwarted, of the injustice with which I was opposed by those whose duty it was to support me, and of the origin of that invention of "traitor," with which I am stigmatized, with a view to discredit me in public opinion, when I had done my best to serve the country; for I have sought to respond loyally to the call made upon me to save the country from the barbarous and iniquitous invasion it has suffered. But as this work will require time, and cannot be prepared as soon as I could wish, at the same time that slander loses not a moment in striking its venomous fangs into my reputation, I entreat all impartial men who have not been witnesses of the exertions I have made, to deign to suspend their opinions until that publication, assuring them that therein they shall learn what has been my true conduct, and what that of my unjust detractors.

As the calamity which is iniquitously urged against me is so atrocious, I hurl it back with all the energy of my character, and with the force of innocence infamously outraged. I challenge and summon all my accusers to come forward with their proof, and if they fail to do so, I denounce them as vile calumniators and enemies of the nation.

I call upon Generals Scott and Taylor, and upon every individual in their armies, and I conjure them to declare upon their honour whether the Mexican General, who has fought them in the North, and in the East, and in the centre, too, of the Republic, down to the 10th instant, has discharged all his duty to his country.

Fellow-Citizens: Misfortune has deprived me of the incomparable satisfaction of offering you a splendid victory; but misfortune has never been deemed treason. *They* insult you who endeavour to persuade you that such infamy can have fallen upon a veteran of independence, covered with honourable wounds received in defence of your rights, and who has grown gray serving his country with affection and loyalty. Remember, that these same men have before abused your simplicity, misleading your judgment, and cast upon the pages of our history the blot which stains it, in the record of the assassinations of Padilla and of Cuilapan; remember, that by these men were sacrificed the two chiefs who at Iguala traced the plan of our independence; that they were guilty of the act of removing from the sacred soil in which it was buried the foot which your fellow-citizen lost in fighting a foreign foe, to make a public mockery of it under the pretext that it had belonged to one whom in *that* moment of delirium they called a TYRANT. If my conduct during these fourteen months deserves reproach, if it is required that it be subjected to examination because its results have not been fortunate, I am ready to meet any charges which may be legally and fairly brought against me; but in the meantime I believe myself entitled to the considerations which the fundamental fact secures to me, which my services demand and which justice exacts.

If you will await events as I desire you in order to judge with certainty, you will perceive that those who from their clubs have managed to diffuse distrust and malignant reflections upon my conduct, taking advantage of our misfortunes, are the very ones who are hastening to treat with the enemy and to yield to him what I refused. *The same men who cried out "war without truce," and stigmatized as "Treason" the armistice which necessity compelled to enter into at the capital, when it was the duty of the Government to listen to that of the United States, these men are now striving hypocritically to persuade you that there are no elements of war, that the nation is exhausted, that its necessities and its sufferings require peace at any sacrifice.* Time, I repeat to you, will best teach you the wickedness of these factions, the authors of our misfortunes.

Well you know that I am not the only chief toward whom victory has been shy. Pala Alto, La Resaca, Matamoras, Monterey, New Mexico, Chihuahua, the Californias, Vera Cruz, Tabasco and Padierna answer for me. Mexican soldiers have encountered defeats; none of us have been traitors. There may have been some cowards; but this can never be said of him who sought the enemy everywhere, of him who was the first in danger, of him who alone has offered to the nation in this war trophies won from the battalions of the enemy.

The position most eligible to serve the invader, is the Government, and yet I refused it repeatedly, preferring the hardships of a campaign to the luxuries of a palace. The pressing solicitations of the representatives of the people, which brought me from the field of La Angostura to the Capital to put an end to civil war which was devastating it, induced me to exercise for some time the Executive power.

I laid it aside as soon as public tranquility was established, and went to meet the army of the enemy, which had then taken Vera Cruz and the Castle of Ulua, having to raise while upon the march an army, which though small and undisciplined, disputed as far possible the passage of the enemy at Cerro Gordo. My duty and my design has been to fight, and I have not been restrained therefrom by obstacles or by the superiority of the enemy.

If after that event I returned to resume power, it was only to defend the capital, which was about being abandoned to the enemy. In a few days I raised great fortifications and mustered a numerous army; I collected resources and a sufficient *materiel* of war. Important actions were fought before the enemy set foot in the centre of the city, the ground being disputed inch by inch, and the losses of the enemy give the lie to those who propagate the story that the city was abandoned by the army without fighting. The details of these notable events will appear in the historical review which I am about to prepare.

In the city of Gaudalupe Hidalgo I delivered up power to the President of the Supreme Court of Justice, by a decree of the 15th of September, with the purpose which I unfolded in my manifesto of the same date, and with no such motive as has been malignantly alledged. If I erred, it was in not foreseeing that the men on whom I bestowed power would first of all employ it in rendering useless my services. But this extraordinary incident will be clearly explained in the review before mentioned, *he* being responsible for the injury to the nation which may ensue from a measure every way impolitic, and in my opinion pregnant with fatal consequences.

And is the citizen who has thus comported himself as I have done, to be called "Traitor?" Can he be so stigmatized whose firmness and dignity rejected propositions of peace on account of the injury and humiliation which they involved? What occasion could be more opportune to meet the views of the invaders of Mexico? They who presume to defame me will be covered with eternal shame and disgrace, a thousand acts will bear witness against them.

Mexicans! I am a man, I have defects, but never have I sinned against my country; never has my breast harboured anti-national sentiments. A good name to leave behind me has been the aim of my ambition. I have earnestly longed after everything which is great and glorious for Mexico, and to obtain it I have spared not my own blood. You know this and you will do me justice.

ANTONIO LOPEZ DE SANTA ANNA.

Tehuacan, Oct. 22, 1847.

We are requested to copy the following call for another World's Convention. It appeared in the Evening Mirror of the 15th Inst.

WORLD'S CONVENTION.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."—JOEL. 2—15.

In this wonderful age of the world, when science and inventive genius are developing the resources of nature and art combined, producing the most extraordinary revolution in the facilities for improvement in knowledge, and for the production of all the necessaries and enjoyments of life, we still behold millions of our fellow-creatures, under the influence of debasing circumstances, living in ignorance, degradation, wretchedness, and vice. Still they are our brethren; equally with ourselves were they created in the image of God; and equally with ourselves were they the objects of the Divine regard, in the offering of the precious blood of the Messiah, that by the introduction of the Holy Ghost, the law of righteousness might be written in their hearts, and their souls illumined with rays from the fountain of spiritual light, in order to their establishment in eternal life. From these suffering millions, the cry of misery appeals to all the principles of humanity, benevolence, and love, for the removal of the causes of their wretchedness and woe. As this cry comes up to our ears, the breathing desire of every soul which is imbued with the spirit of Jesus, is "Teach me to feel another's woe." As this petition is offered in sincerity, the feeling of commiseration and sympathy with all the distressed, becomes an established principle in the mind, and a controlling influence in the life; resulting in a preparation for that holy prayer, which flows from the union of the spirit of Christ with the human soul. "Thy kingdom come, thy will be done on earth as it is done in heaven." The spirit of this prayer is a living principle of faithfulness, in the exercise of all Christian efforts for removing the obstacles to its fulfilment out of the way, under a holy assurance, that when the obstructions which men have interposed shall be done away, the kingdom of God will come—and the kingdoms of this world will become the kingdoms of Christ, and he will reign forever and ever.

The spirit of the Lord is evidently moving upon the face of the waters; the moral sentiment of the world is becoming aroused to action and inquiry. All the subjects which relate to man's welfare, in time or eternity, are undergoing a rigid investigation. Light is bursting upon the benighted regions of the earth; and the rights and the duties of men have become the most interesting theme of discussion throughout the world, and it is now conceded, that the physical condition of men must be established on the basis of justice and right, before the moral condition can become pure and holy. The period has arrived in which divinely enlightened minds can no more be satisfied, until that religion shall prevail, which recognizes the whole human family as one brotherhood, and which prompts its possessor, whenever the occasion is presented, to act the part of the good Samaritan.

Under these considerations a prayerful desire has arisen, that wisely appointed means may be adopted, whereby the professors of that pure and undefiled religion, which visits the fatherless and widows in their afflictions, may demonstrate their faith by their works; uniting in untiring labours, in promoting such works of reform as must precede the regeneration of the moral sentiment of the world.

Wherefore, the undersigned have come to the conclusion to take upon themselves the responsibility of calling together a World's Reform Convention, to be held in the city of New York, commencing on the first Monday of June, 1848; to be composed of delegates of both sexes, chosen by the friends of Reform in all Christian lands, for the adoption of measures wisely calculated to accelerate the progress of improvement, by the abrogation of all institutions, customs, and circumstances, which stand in the way of universal advancement in knowledge, virtue, and happiness; preparatory to the prevalence of that religion, which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger; and finally, giving to its possessor a home in the mansions of eternal glory.

The immediate object in calling the Convention is to unite a body of faithful and devoted Christian philanthropists, in a powerful deliberation and interchange of views, in relation to the causes of the existing degradation, wretchedness and crime which abound in the world; and to issue a DECLARATION OF SENTIMENTS, resulting from such deliberation, calculated to direct the efforts of the friends of humanity to the abolition of those causes, as the first step necessary to be taken, for the improvement of the condition, and the elevation of the character, of the suffering millions now lying at our gates, desiring the crumbs which fall from our tables.

We believe that all who truly pray, that the kingdom of God may come, are prepared to unite in such a labour of love; and we believe that a wisely-matured declaration of sentiments, issued by such a body, will meet a corresponding testimony in the conscience of every enlightened mind, which will secure to its principles a permanent establishment in the moral sentiment of the world, giving them a controlling power, in regulating the institutions, customs, and laws of the nations, in a manner calculated to secure to the people the enjoyment of the bounties of God, and to guide them in the path of rectitude, in peace, hope, and joy, to that bourne whence no traveller returns.

Let this proposition go to Christian philanthropists on the basis of its own merits. Let it be published in all Christian lands; and let those who subscribe to its sentiments come or send their delegates to the Convention.

To the followers of Christ there is but one alternative—either to unite in giving a Christian direction to the progressive advancement of the age, or by remaining inactive, to leave it to others to lead the way, in designating the course in which the world is to follow.

Christian brethren and sisters, it is in your power, by faithful, united labours, to bring about such a dissemination of the light of truth in the minds and consciences of the people, as will work that regeneration of the moral sentiment of the world, which is requisite to put an end to Intemperance, Slavery and War, with all the oppressions and extortions which afflict and debase our fellow-men. Remember, we pray you, that "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard," seeing that "To him that knoweth to do good, and doeth it not, to him it is sin; while "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."

A Committee of Arrangements will in due time be announced to the world. The Convention will be held. This publication is made as an invitation to Christian philanthropists, to forward their names to be attached to the call. Please address, at New York,

ARNOLD BUFFUM,
Corresponding Secretary, pro tem.

⁂ Editors having faith in progressive advancement in the cause of humanity, will please copy.

From the Liberty Press.

NATIONAL REFORMERS AND LIBERTY MEN.

Wm. Goodell in an article in the Albany Patriot of the 3d, has the following:—

> Hugh T. Brooks got up a land reform meeting, the last evening, and the court-house was a jam. Dr. Elder, of Pennsylvania, one of the most effective *Liberty party* lecturers, was one of the speakers at this land reform meeting, being zealous in that cause. Another indication of the channel in which Liberty men, deserving the name, are destined to move. W. G.

A reliable correspondent, in a business letter of last week, has the following upon this so highly praised "jam" of Nationals:—

"By the by—a fact. Br. Goodell alludes to a great land reform meeting at Buffalo while the Convention was sitting, and talks big about it. Dr. Elder told me, that when he entered the meeting that evening he saw there was some difficulty afloat; and at last it turned out (though the thing was going on rather *sub rosa*) that some one had proposed that G. W. Clark should sing a song while the people were gathering, and the managers of the meeting were opposed to it as *they feared there would be some* ABOLITION *about it!* And, after an assurance that there would be no indiscretion of this sort, and that the song would be 'appropiate,' it was allowed! A pretty concern this, to take the place of the 'Liberty party!'"

And this reminds us of another instance of coalescing between the Nationals and Liberty men, under the influence of the League, in Seneca county. We have the facts from a correspondent of unquestionable veracity. He says:

"In the village of Seneca Falls, a Convention was called in this county of those friendly to the election of Mr. Smith to the Presidency. The call was signed by about 100. It met here just before the Buffalo Convention, and was addressed by John Thomas. Well, the members subsequently got up a State and County ticket. Thomas, Tappan, Gibbs, and Bradley were on it, and the rest was mainly made up from the pro-slavery Whig and Democratic tickets. The whole was a kind of mongrel League and National Reform ticket, and though the influence of the League movement, this was the only Anti-Slavery ticket in this county! Well, to this complexion the whole League movement will come at last, in my opinion. And, this ticket, I heard a vote distributor, when recommending it stoutly, declare, "*there was no abolition about it!*"

From the Louisville Examiner.

ADDRESS.

To the people of West Virginia; showing that Slavery is injurious to the public welfare, and that it may be gradually abolished, without detriment to the rights and interests of slaveholders; by HENRY RUFFNER, D. D. *of Lexington, Va.*

We avow the principle, that every State, and every great division of a State, ought, in a domestic matter of such importance, to judge and act for itself. We disclaim all intention to interfere with Slavery in East Virginia. We leave it to our brethren there to choose for themselves, whether they will let the institution remain as it is, or whether they will modify it or abolish it, in one way or in another. Their slave population is relatively eight times as large as ours. The same remedy may not be expedient in such different stages of a disease. All that we ask of our Eastern brethren, in regard to this matter, is, that if West Virginia shall call for a law to remove Slavery from her side of the Blue Ridge, East Virginia shall not refuse her consent, because the measures may not be palatable to herself.

Heretofore no such scheme for West Virginia only has been proposed among us; and no State has abolished Slavery in one part of her territory and retained it in another. For this reason some persons may at first thought consider such a scheme as unfeasible. A State composed partly of free, and partially of slaveholding territory, may seem to present a political incongruity, and to be incapable of conducting its public affairs harmoniously. To relieve the minds of those who may feel apprehensions of this sort, we offer the following suggestions.

1. Free States and slaveholding States have, during fifty-eight years, lived peaceably and prosperously under one Federal Government. Sectional jealousies and occasional jars have occurred, but without evil consequence.

2. Nothing in the nature of the case need create difficulty, except the framing of laws that may affect the rights and interests of slaveholders. But an amendment of the Constitution could easily provide for the security of slaveholders in East Virginia against all unjust legislation, arising from the power of the Anti-Slavery principles of the West.

3. After such an emancipation law as we propose, should be passed for West Virginia, no immediate change would take place in the institution of Slavery among us; except that masters would probably choose to emancipate or remove from the State, a larger number of slaves than heretofore.—As only the next generation of negroes would be entitled to emancipation, the law would not begin its practical operation for twenty-one years at least, and then it would operate gradually for thirty or forty years longer, before Slavery would be extinguished in West Virginia. So that for many years, the actual slave interest among us would not be greatly diminished.

4. There is, and has long been, in different parts of Virginia, every degree of difference, from the least to the greatest between the slaveholding and non-slaveholding interests of the people. In some parts, the slaves are two or three times as numerous as the whites, and the slaveholding interest overrules and absorbs everything. In other parts, not one man in a hundred owns a slave, and the slaveholding interest is virtually nothing. In West Virginia at large, the slaves being only an eighth of the population, and the slaveholding population less than one-eighth of the whites the free interests predominates nearly as much as the slave interests predominates in East Virginia; so that we have in practical operation, if not in perfection, that political incongruity of slave interest and free interest which is feared as a consequence of the measure that we propose.

5. By allowing West Virginia her just share of representation, and, if she call for it, a law for the removal of slavery, East Virginia will do more to harmonize the feelings of the State, than she ever has done, or can do by a continued refusal. West Virginia being then secured in her essential rights and interests, will not desire a separation, nor be disposed to disturb the harmony of the Commonwealth. So far from aiding the designs of the Abolitionists, either in Congress or in our Legislature, both her feelings and her interest will make her more than ever hostile to that pernicious sect.

6. If East Virginia apprehend, that the delegates

from the free counties would often speak more freely about Slavery matters, than she would like to hear in her central city of Richmond; let her agree to remove the seat of government to Staunton, near the centre of our territory and of our white population, and she will be free from all annoyance of this sort. West Virginia would then appear no more like a remote province of East Virginia, and be no longer subject to the disadvantage of having all measures affecting her interest, acted upon by a Legislature deliberating in the heart of East Virginia, and exposed to the powerful influence of a city and a people, whose bland manners and engaging hospitalities, are enough to turn both the hearts and the heads of its rough mountaineers, whether we be legislators or not.

Having thus removed some grounds of misapprehension and prejudice respecting our views, we shall now proceed, fellow-citizens, to lay before you some facts and arguments, which prove the expediency of abolishing Slavery in West Virginia, by a gradual process, that shall not cause any inconvenience either to society in general, or to slaveholders in particular.

We use no theoretical or abstract arguments. We ground our conclusions upon facts and experience. Though the history of other ages and countries would furnish us with useful illustrations, we have not room in this address to extend our observations much beyond our own age and country. Nor is it necessary that we should; for within these limits we have abundant materials for argument—far more than we shall be able to use on the present occasion.

Nowhere, since time began, have the two systems of slave labour and free labour, been subjected to so fair and so decisive a trial of their effects on public prosperity, as in these United States. Here the two systems have worked side by side for ages, under such equal circumstances both political and physical, and with such ample time and opportunity for each to work out its proper effects—that all must admit the experiment to be now complete, and the result decisive. No man of common sense, who has observed this result, can doubt for a moment, that the system of free labour promotes the growth and prosperity of States, in a much higher degree than the system of slave labour. In the first settlement of a country, when labour is scarce and dear, Slavery may give a temporary impulse to improvement; but even this is not the case, except in warm climates, and where free men are scarce and either sickly or lazy; and when we have said this, we have said all that experience in the United States warrants us to say, in favour of the policy of employing slave labour.

It is the common remark of all who have travelled through the United States, that the free States and the slave States, exhibit a striking contrast in their appearance. In the old free States are seen all the tokens of prosperity—a dense and increasing population; thriving villages, towns, and cities; a neat and productive agriculture, growing manufactures, and active commerce.

In the older parts of the slave States—with a few local exceptions—are seen, on the contrary, too evident signs of stagnation or of positive decay—a sparse population—a slovenly cultivation spread over vast fields, that are wearing out, among others already worn out and desolate, —villages and towns, "few and far between," rarely growing, often decaying, sometimes mere remnants of what they were, sometimes deserted ruins, haunted only by owls—generally no manufactures, nor even trades, except the indispensable few—commerce and navigation abandoned, as far as possible, to the people of the free States—and generally, instead of the stir and bustle of industry, a dull and dreary stillness, broken, if broken at all, only by the wordy brawl of politics.

But we depend not on general statements of this sort, however unquestionable their truth may be. We shall present you with statistical facts, drawn from public documents of the highest authority. We shall compare slave States with free States, in general and in particular, and in so many points of view, that you cannot mistake in forming your judgment of their comparative prosperity.

Density and increase of population are, especially in the United States, both an element and a criterion of prosperity. The men of a State are its first element of power—not only military power, and political power—but what is of more importance *productive* power. The labour of men produces wealth, and with it the means of all human comfort and improvement. The more men there are on a square mile, the more power there is on that square mile, to create everything that conduces to the welfare of *man*. We know that the natural resources of every country are limited; and that whenever there are men enough in a country to improve all its resources of wealth to the best advantage, increase of population becomes an evil. But no State in this Union has yet approached that point, no slave State has advanced half way to it. England still prospers with more than two hundred and fifty inhabitants to the square mile; Virginia languishes with only twenty, though she is by nature almost as richly endowed as England. Massachusetts thrives with one hundred inhabitants to the square mile; Virginia, considering her natural advantages, ought to thrive as well with a much larger number; and so she would, if she had the same quality of men on her soil.

From the Christian World.

SIAM AND SLAVERY.

MEADVILLE, November 7th, 1847.

DEAR SIR:—I have just returned from a lecture by Prof. S——, on Siam and Slavery. But what does "Siam and Slavery" mean? you ask. I will explain. Last Sabbath morning, a notice was read in our pulpit, that the Rev. Mr. Bradley, who had been a missionary for the past thirteen years in Siam, would give a lecture relative to the work in which he had been engaged, at three o'clock, P.M. at the Presbyterian church. The lecture was very fully attended, by members of all denominations in town. Among the rest, Prof. S. had the pleasure of listening to the touching accounts of the condition of the benighted Siamese. The audience went to their homes, when the services were over, with hearts glowing with compassion for their brethren in the darkness of heathenism, and swelling with the promptings of benevolence, and with gushing sympathies for their distress.

At the evening service of our church, Prof. S. gave notice that he had an intention of devoting the next Sabbath evening to a consideration of the relative conditions of the inhabitants of Siam, and of the three millions of slaves in our own country. Accordingly, this evening, although it has rained much of the day, we had an unusually large, and very attentive audience. I shall endeavour to give you a brief outline of Prof. S.'s remarks, although my principal object in writing, was to show you what a glorious opportunity he had for catching pro-slavery church-members in their own trap.

Prof. S. gave out his text,—for, by the way, it was a regular service, and not properly a lecture,—"Out of thine own mouth will I judge thee, thou wicked servant," and proceeded with his discourse; and he *did* "condemn them out of their own mouth." In showing the condition of the slaves of the South, as contrasted with that of the Siamese heathen, he proved all his assertions by quotations from reliable pro-slavery authority, prior to all abolition excitements, when all statements were made in unsuspecting and in undisguised honesty.

He first remarked, that the slave population of the South, and the population of Siam, were nearly or about equal. He then, first, contrasted their *political* condition. The Siamese were under the dominion of an absolute monarch, and were compelled to go and come at his bidding; to submit to the imposition of enormous taxes, with no voice in their appropriation. So were the slaves of the South under a despotism—a despotism greater than that which crushed the Siamese; for not only was every political right taken from them, but they were *sold* as *property* themselves, like cattle. Their *social* condition. The Siamese were in many respects degraded. But were there any slave markets there, with *Christians* (?) to purchase? Were the Siamese liable at any time to be flogged with the lash, tortured, insulted, subjected to all the outrage of ungoverned lust, and pride, and anger; and *no redress*? Were they liable to be torn from kindred and friends, and borne into hopeless, rayless, pitiless exile? Were there men (?) in Siam who bred children to be sold to the highest bidder? Again: their *religious* condition. The Siamese worshipped idols. But the Government supported their religion, such as it was. Thousands of dollars were yearly spent in the idol service? Children were taught to read their religious books, and all were encouraged in the performance of their religious duties. Not only this, but strange teachers, Christians, were permitted to use their influence in making converts to the new religion. But how with our slaves? Are thousands of dollars spent annually for their religious improvement? Have they temples and teachers? The Siamese are heathen; but is it a crime there to wish to learn of God, or to be caught learning to read?

Such is a partial outline. He also spoke of the doings of the Presbyterian (Kentucky) Synod,—their inconsistency, in excluding from their fellowship the Unitarians on account of their belief, and admitting slaveholders under the plea that Christ nowhere expressly forbids slavery. Apologies for slavery were examined during the course of remark, and blown to the winds.

I do not pretend that this is, in all respects, a correct statement of the sentiments as expressed by Prof. S., but it will give you *some idea*, at least, of the discourse. I would only add, that I regret that the words which he spoke, and the appeal which he made, could not have been heard by every man and woman throughout the length and breadth of the land.

W. C.

From the New-York Herald.

Horrible Suffering on Ship-Board.—We gave on Thursday a brief account of the sufferings of the crew of the schooner Caroline. Captain Smith, one of the survivors, has since arrived at Boston, and has furnished the *Traveller* with the following horrible tale:

Captain Smith states that he left Tybee Light, mouth of the Savannah River, October 24th. On the 26th, took a heavy gale of wind from N. E. and sprung a leak, in lat. 32 43, long. 77. Laid to all that day. At 7, P. M. was thrown on her beam ends, but on cutting away the weather lanyards, she righted.

On the 31st, spoke bark Isaac Mead, Brown, from Savannah for New York; the bark laid by us from 7 A. M. to 4, P. M. but a tremendous sea prevented them from rendering any assistance. Our provisions and water were all stored in the trunk cabin on deck, save one barrel of water in the run. By the disaster, both provisions and water were carried overboard, save that below, which it was impossible to get at. Thus we were without food or drink.

Our only shelter was one berth, which remained of the cabin on deck, the hold being full of water. Three days after, Henry Hughes, one of the crew, went on deck, and was never seen afterwards; he was probably washed overboard.

On the 2d instant we caught water enough from rain to last twenty-four hours. From that time to the 10th were totally without water or food, and began to feel as if death was very near us. The gale had lasted eight days. We had nothing to eat for ten, or to drink for six days. We then began to discuss the question of drawing lots to see who should suffer death to save the lives of the others.

It was agreed that we should use sticks. We drew, and it fell to the lot of an Irishman, named Charles Brown, who had S. D. marked on his arm. He was a large, athletic man, weighing about 175 or 180, had shipped at Savannah, and was unknown to the rest of the crew.

He alone was armed with a sheathe knife, which he drew, and declared he would plunge into the heart of the first one who approached to carry out the fatal chance. Upon this the Captain retired to the cabin, saying he would have nothing more to do with the affair, thinking that they were all near their end.

At this moment a boy named Hughie Rose, of Bangor, Wales, aged 19, spoke up, and said that the youngest should die first; this free will offering was about to be accepted by Brown, as the Captain with the boy went into the cabin. Captain Smith states that as he threw himself upon the berth his eye was attracted to a handle sticking up near, which he thought belonged to an adz. He told the boy to fetch it, and it proved to be an adz.

Thinking that something wrong was about to be enacted on deck, he followed the boy when he returned, and saw the boy seized round the waist by the now desperate Brown, with the intention of making him the victim. At this moment the Captain states that he felt gifted with extraordinary strength, stepped forward and drove the adz twice into the head of Brown, and he fell dead upon deck.

It is supposed by Captain Smith, from the fact that S. D. was marked upon the arm of Brown, that he shipped under a feigned name. He was about thirty-five years of age.

After he was dead, the Captain bled and dressed him. His flesh was partly cut into thin strips and laid upon the deck to dry. But the crew did not hunger for food, water being their chief desire. His blood was used for drink until the morning that they were taken off, when about a pint remained, which had turned black.

On the morning of the 13th, early, three vessels hove in sight, one of which, the brig Tampico, Capt. Brown, bound from New Haven to the West Indies, took off the three survivors, viz: Wm. Smith, of Biddeford, Maine, the Captain; Horace Smith, of do. the mate; and Hughie Rose, of Bangor, the boy preserved from death by the action of the Captain. The two former were transferred to the British schooner Splendid, and arrived at Philadelphia, as stated in the other article.

The boy was retained on board the Tampico, the Captain promising to take care of him. Captain Smith states that if Brown had submitted quietly to his fate, they would not have had the heart to have killed him; but he did not think it right that the boy, after running one chance for his life, should after all, become the victim; and he appears to think that he was suddenly gifted with strength to save him.

An idea may be formed of the nearness of death to this unfortunate crew from the fact that the Captain's feet and nails both turned black, and his nails have not as yet obtained their natural colour. The blood of Brown probably saved their lives, as they subsisted on it two whole days.

Communications.

Letter from G. B. Stebbins.

ROCHESTER, N. Y. November 8th, 1847.

FRIEND GAY:—I have just returned from an Anti-Slavery tour of two months, during which, Joseph C. Holly and myself, have held meetings almost every night. Allow me to state a very apparent fact, to one who has been, at times, in the field for three years, as I have. It is the increased readiness of the people to hear, not patiently but earnestly, the most radical doctrines of Anti-Slavery. I can well remember, that three years since, the doctrine of "No Union with Slaveholders," was viewed as radicalism which could barely be listened to quietly, even by the anti-mobocratic people of Western New York. Now, the idea of a dissolution of a slaveholding Union, though startling to many, meets a ready hearing, and one can read in the thoughtful and earnest expression of the countenances of the hearers, the fact, that Truth is bearing away the victory. Said an intelligent farmer to me last winter, as he paid me for the Standard for a year in advance, "Had you divulged the same views three years ago that you did last night, I would have been one to have turned you out of the house *by force*." At the close of one of our meetings but a few days since, after I had been explaining the value of the American Anti-Slavery Society, an intelligent looking man rose, and said with much earnestness of manner, "Does that paper (the Standard) advocate a dissolution of the Union?" I expected he was startled by the idea, and answered "Yes, it advocates a dissolution of the Union with Slaveholders and Slavery." "Well," said he, "put my name down as a subscriber, then, for I have thought for years, that the North ought to take measures for a peaceful withdrawal from the South."

I speak of these as instances of a change constantly taking place in the minds of the people. The Mexican War, and the bold profligacy of the slave-power, has done much to awaken the public mind to the fact that Slavery has something to do with them; and when they are shown how they are supporting Slavery, they see clearly, in their degraded, position the verification of the ancient saying, "No man can ever help bind one end of a chain on the limb of a captive, but that inevitable fate fastens the other end on his own neck." The field is white for the harvest. The new division of Liberty League has tended to perplex sadly the minds of many who say that there are so many kinds of Abolitionists that the question arises: "Who shall decide when doctors disagree? Yet the fact that such differences exist among those who advocate party measures for the abolition of Slavery, only convinces candid minds of the superiority of the high position of the American Anti-Slavery Society, when it can be explained to them. The views of Wm. Goodell, and others *of that ilk*, in regard to constitutional law, and the right of private interpretation of laws and constitutions by those who swear to support them, are having their day now like Mormonism, the views of the pillar Saints of a bygone age, and other strange absurdities. Every man his own judge of laws, every officer his own executor of government according to his own views of right and wrong. No tribunal whose decisions are binding. No power in Government to execute its own decrees unless it suits the sovereign will of the officers so to do. When the criminal is condemned to imprisonment, and the Sheriff called upon to convey him to his place of confinement, *his* private interpretation of law may lead him to deem it a sacred duty to call on his posse to seize the Judge instead of the prisoner. Part of the posse might take side with the Sheriff, and part with the Judge, and a pretty muss would ensue, at which the dignity of Dame Justice would be sadly shocked. These views are "No Government-ism," with a vengeance; virtually putting the staff into every one's hand, and letting him use it as he pleases, and compel obedience if he can to his own ideas of "natural justice."

Our meetings in Wyoming county have usually been good, though in some places, (Perry and Warsaw, for instance,) Liberty *party* men were fearful of such bad radicalisms. In the course of our journey we visited the Genesee Falls, near Portage, in the south part of Wyoming county, one of the greatest natural wonders of the country, a place which must be much frequented by visitors when the canal opens a way of communication. I cannot attempt a description; suffice it to say that the scenery is wild and grand, and a lover of such scenery might spend days in wandering up and down the river for miles. The fall, in the space of less than three miles, is three hundred feet, and some idea may be formed of the wild grandeur of the scene when I mention that we stood on the bank of the river and looked sheer down, *three hundred and fifty feet*, to the bottom of the narrow chasm through which the stream finds its way between perpendicular walls of rock in some places nearly four hundred feet high. West but a short distance was a fall of over one hundred feet, and a short distance above, another of sixty feet, while rugged hills towered high above our lofty standing place. But I must stop, or an *attempted* description will appear.

Your friend,

G. B. STEBBINS.

REPORT

Of the Rhode Island State Anti-Slavery Society, for the year ending October 20th, 1847.

By the leave of a kind and blessing Providence, we are permitted to see the close of the 12th year of this society's existence, and again to meet our friends, and commingle congratulations—to receive and to communicate messages of cheer and encouragement—to renew our pledges of continued adherence to the sacred principles we profess—to make stronger and more earnest our assurances of mutual support—to reconsecrate ourselves to the blessed work of "*doing good.*" We come not as members of a party or sect—the friends of a tribe or clique—but the members of the *Universal brotherhood of man*—the friends of the down-trodden and oppressed everywhere. We are not the enemies of negro chattel Slavery alone, but the sworn allies of *universal* freedom—the determined advocates of *equal and exact justice to all men*. The genius of the age, the principles of our society, the necessities of humanity, forbid our meeting any otherwise.

We come as friends to each other, to advance and elicit new thoughts—to exhort, and be exhorted—to question and be questioned—to tolerate, and be tolerated. Long enough have party strife, bickerings, discontent, jealousies, and intolerance been at work among the societies of men—of brethren. Long enough have they hampered the car-wheels of Reform, and hindered the progress of mind. These are the agents of Tyranny and Ignorance; wherever they enter, the benign spirit of Improvement, Liberty, and Intelligence, must flee from them—whatever there is of harmony, order and charity, must be banished; and Humanity, crushed, bleeding, and chained, must suffer on, without one ray of hope to enlighten its long, dark night of misery and woe. Far be it from us thus to betray our cause—thus to weaken our hands, and strengthen the bulwark of Slavery. While we are decided friends of the rights of conscience and of individual opinion, we are, nevertheless, earnest sticklers for the free and untrammelled utterance of thought. While we advocate the necessity of union and combination, we would not, and will not, forget that we are individuals—endowed, as such, with consciences and responsibility. We seek a union that is perfect and entire. Such will exist, when men shall combine their thoughts and energies, and yet shall each, without offence, or rupture speak out freely and candidly the convictions of his own mind; when they shall be "as distinct as the waves, but one as the sea." To such a union we invite the friends of the slave. With such a concentration of effort, we should be invincible; we should have within ourselves the elements of perfection. Our faults and errors would all be apprehended, and as soon as apprehended, corrected, without the aid and promptings of our enemies. We should gather new strength and courage every day. Though our action should flow forth in different channels, still it would immediately tend to one great result, and no form of oppression could long withstand our attacks.

Although the society has put forth no *especial effort* the past year, still the work has gone gloriously on. Light and Intelligence on the all-engrossing theme of the day, Slavery, has been disseminated through our instrumentality; our office is the headquarters of Anti-Slavery information for this community, and multitudes have availed themselves of the privileges offered. By the liberality of one individual, each clergyman in the city has been furnished with a copy of "The Church as it Is," or "The Forlorn Hope of Slavery." We hope that by this instrumentality, the attention of these gentlemen will be fully and effectually arrested, and brought to this subject. But in reference to some of them, we fear indeed that it is "*a forlorn hope.*" A large number of fugitives have come to us, and have been comfortably provided for. If we could reach the ear of the Southern slave, we would whisper, "yet there is room."

Lectures have been delivered in the State by Messrs. W. W. Brown, Frederick Douglass, Parker Pillsbury, S. S. Foster, Charles C. Burleigh, and Henry Bibb, much to the interest, and, probably, to the profit of our citizens. Our people seem to be willing to hear. Is not this an encouraging sign of the times? We can well afford to suffer any indignity or reproach from them, if they will but hear us when we speak; but when they gag us before the beating, then we must be excused for grumbling somewhat at the blows.

The society is free from debt. Though our operations may be somewhat limited, still we breathe the freer and easier than when we had a debt on our shoulders. But our friends must not conclude from this, that we can now live without their assistance, or that our resources do not need to be increased. The vitality of the society, in a great measure, resides in the pockets of its members. We need to enlarge the field of our operations—the state of the public mind demands it—yet we cannot do so without increased assistance from our friends.

Fairs have been held at Providence, Pawtucket, and at East Greenwich, and a tea party, for the purpose of aiding this society. These attempts have been eminently successful. By this means the society has been essentially aided in its operations. Our thanks are due to those who have thus done such good service, and the society will see to it, that the avails of their labours are not spent in vain. We would take this opportunity to urge upon our friends the importance of this branch of effort, and solicit their aid in behalf of the fairs already engaged to be held, and bespeak their exertions in getting up others. There are other points in the State, beside those indicated, where Fairs, or Tea-Parties, could be held to advantage. Let these places be occupied. As this is as facile a method, at present, as has been devised for raising funds, we desire that it may engage the attention of friends. If there are portions of the State where other means would be more available, we hope they will surely adopt them. If money was *ever* needed in this cause, it is now.

As far as Rhode Island is concerned, we have every encouragement for renewed and vigorous effort. The public mind seems to be on the eve of a mighty revolution. It is now, all but seen and felt that Slavery—Slavery in all its developments, agencies, and influences, must be met and combatted. Although some of our editors and private citizens have gone to fight the battles of Slavery—still we are sure that they have but little sympathy with those that remain. 'Tis the all-engrossing theme of conversation,—men are interested as they talk about it, and what they say they say earnestly. But abroad in the land are most significant signs of

"A better time coming."

The Pulpit and the Press have spoken of late as never before. Political leaders have dared to beard the lion in his den, and call him by his proper name—have dared to say, "thus far shalt thou go, and here shall thy proud waves be stayed." The South is determined to make the Wilmot Proviso the issue of the next Presidential campaign. That this proviso is a favourite measure at the North, present events seem to indicate. The great and good of both parties are its friends. They seem willing to exert their influence in its behalf. The South is fiercely threatening them with political proscription and a final dissolution of the Union. It is demanding that the whole Union be thrown open as hunting-ground for the slaveholder. Slave Territory—or No Territory, is its watchword. All at once the Southern chivalry is affected with great reverence for the Constitution and its compromises, and according to one of its printed organs, it stands in the "*last ditch*," and is determined to conquer or die. All this is well. May it never be, that those of our countrymen, who have spoken feebly and faintly to be sure, on Freedom's behalf, shall mingle again as friends, with the supporters of the accursed system.

While we have occasion to rejoice, we are called to mourn. Two able and efficient advocates of the cause, have died during the past year—Rev. A. A. Phelps, and Rev. O. Scott.

Both these individuals early identified themselves with the Anti-Slavery work. They are gone, and their places are vacant. We are now in the best of the conflict, and every post must have its man. If they are posts of danger, so much the more need that they be promptly filled. If our ranks are thinned, so much the more need, that those who remain should contend more earnestly and faithfully—more labour devolves upon the survivors—far more important are the services of every one.

All these occurrences are so many appeals to us, to be vigilant and active. Friends, shall we heed them?—Much remains to be done. Let us do then with our might, that to which we have set our hands, so that when the "sullen wave" shall roll over our souls, we can say, "we have fought the good fight, we have finished our course."

AMARANCY PAINE, Sec'y.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 25, 1847.

Letter from James Haughton—The Slaveholders' Money.

We are indebted to the Rev. Samuel J. May, of Syracuse, for the following extract from a letter of James Haughton, of Dublin. The letter is dated in August last, but the subject has none the less interest for that. Every Abolitionist will regret most deeply the state of feeling that has been produced in Ireland by the contributions from this country, but it by no means follows, therefore, that it was wrong to encourage the sending of such contributions. Mr. Haughton is probably not aware that a very small portion of the relief for Ireland, from this country, went from slave States; and of that portion, but a small proportion came from actual slaveholders.—We doubt, if the statistics of the matter could be got at, if the slaveholders—taking the whole mass—would be found to have averaged a cent apiece. Of the contributions from the South, all, or nearly all, came from a few large cities. A large portion of the business people of those cities are nonslaveholders, and from them chiefly came the sympathy and relief for Ireland. Slaveholders, as a general rule, have no sympathy, and no money for other people. The large slaveholders, in the country, we presume, with few exceptions, gave nothing. Small thanks are due to them, from the Irish people. It is but few of the poor creatures that they could, or would, save from starvation.

Still there remains the fact that because relief has gone from this country to Ireland, the Irish people have lost their abhorrence of American Slavery. Their gratitude to their benefactors makes them forget that this charitable people are also the worst of tyrants. The Irish are right, at least, in one thing—they consider Slavery as a national concern, and if it is to be pardoned to us at all, it is as a national crime. No matter whom the money came from, if it came from the United States. If the tolerance of the Irish can be bought for money, it makes no difference whether it goes from Boston or New Orleans.—Abbott Lawrence, or R. C. Winthrop, as the representatives of the mercantile and the political spirit of Boston, have as much need to buy off the contempt that all good men should feel for them, as have John C. Calhoun, or General Wade Hampton, the representatives of the slaveholders of the South. But though the Irish are base enough to be bought, we rejoice that the Americans—no matter with what motive—thought them worth saving from starvation.

We do not believe, however, that there was any intention of buying the good opinion of the Irish. The relief sent them went, doubtless, as a gift from thousands of kind and charitable hearts. But so far as it was a gift from America to Ireland, vanity, we believe, had more to do with it than charity. The American is a braggadocio. He would love to feed the starving Irish, not because he cared whether the Irish starved or not, but to show how much corn he had, and how generous he could be with it. Mean as Jonathan is in getting money, he will spend it like water to gratify his pride, or his vanity—to cut a figure in the world. He is far enough from helping the Irishman who begs at his door, for he has no chance there of an ostentatious display of his lavish and charitable disposition. We are sorry indeed, that Jonathan's swagger should have imposed on the people across the water, for we are certain that he cares but little about them. But we are keeping—perhaps—our readers from Mr. Haughton's letter:

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"The American people have evinced a noble sympathy with us in our sore distress. Your generous contributions to aid in saving our people from starvation, have called forth the liveliest emotions of gratitude in the Irish heart. Yet, will you think it strange, when I tell you I regret its manifestations in a pecuniary way, for I fear it has to a great extent, destroyed the Irish feeling of abhorrence for Slavery as it exists in your country.—Our ardent patriots, who hate England with a cordial hatred, affect a great anxiety for American sympathy, and they are quite regardless whether the sympathy comes from slaveholders or the lovers of freedom amongst you. They know that there is a jealous feeling between England and America, and they foment that jealousy to the utmost of their power; this is the secret for their motive in giving a wrong direction to Irish feeling on the subject of Slavery in America. The same party that landed to the skies your benevolence, whether it proceeded from true men, or "soul drivers" among you, received with coldness and disdain the equally munificent donations that were sent from England. I do deeply regret being forced to say that I fear the moral sentiment of my country has received severe injury from the reception of blood stained contributions from American slaveholders. In conjunction with a few others, I was in the habit of lecturing here on American Slavery, and these lectures were always well received; now, I do not think any of us would be listened to by a Dublin audience. If your slaveholders laid a plan to purchase Irish voices in their favour, both at home and abroad, they could not have succeeded more effectually than they have done. The mischief has been effected, we must only hope that the progress of right opinions will set us right again, one day or other. You may say that Irish Anti-Slavery zeal was not very warm or it would not have been so easily cooled. I do not believe there was any deep feeling on the subject, among our people. Yet there was, and there is, a general sentiment of abhorrence of man stealing, or woman whipping which might easily have been ripened, into a deeper feeling, if our public men did not think more of American sympathy, for political purposes, than of the rights of humanity. While O'Connell lived, he was true to the cause of the slave; there is not now a popular public man among us who cares a fig about him, (the slave,) or who would risk his popularity by standing out manfully against his oppressor. I made the attempt more than once and I was foiled. Your blood stained dollars have been accepted, and the Man-stealer may now walk unrebuked amongst us."

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Henry Wood and N. P. Rogers.

The Rev. Henry Wood, of the New Hampshire Congregational Journal, is doubtless well remembered by all the former readers of the Herald of Freedom. He, at any rate, has not forgotten the bad eminence which was given him through the columns of that paper. In noticing the volume of Rogers's writings, he gives a sketch of the life of the author, dictated evidently, by no wish to tell the truth, but by a determination to have his revenges—now that it can be done with impunity—upon one who had so long made him the very football of his wit and humour. In one thing, however, the Rev. Mr. Wood agrees with the later friends and toadies of Mr. Rogers, for which they ought to be, and doubtless are, duly grateful. He agrees with them, that he was most unceremoniously and cruelly ejected from the editorial chair of the Herald, by his former friends, and that he died of a broken heart in consequence. We presume we need not deny the ejectment, as nobody who knows anything about the matter, unless he be a wilful liar, will deny that Rogers left the Herald of Freedom, in spite of the urgent solicitations—notwithstanding all that had passed—both public and private, that he would remain as editor of the paper. The Committee even condescended to ask Mr. French to continue as Publisher, on certain necessary conditions, in the hope that Mr. Rogers might thereby be appeased. His retirement was against the wish of all those friends with whom he was at difference, as the difference itself was one which they laboured most assiduously, but in vain to avert. As to the cause of his death, on that point, at least, we presume Mr. French is good evidence, and he says, if our memory serves us, it was in consequence of an injury received in his stomach, when at play, in his youth.

There is one charge in Mr. Wood's article which has thrown Mr. Rogers's friends into great confusion. As *they* have seen fit to drag into the light again a controversy, which involves the integrity of one party or the other, this matter deserves a passing notice, as a sort of collateral evidence. Mr. Wood declares that Rogers died in possession of $20,000. Those of his old friends who hear this charge for the first time will not hesitate to pronounce it false. If true, it would be a stain upon his character, which in all well-balanced minds would be ineffaceable; for the reputation he created for himself as a very poor man, cannot be forgotten. But however indignant these friends may be at the charge, they will be more astonished to hear how lamely it is met. The editor of the Chronotype, on the authority of somebody else, who is acquainted with Rogers's affairs, declares that he was not worth more than $5,000. Mr. French, in a letter to the same paper, says that his father-in-law left nothing like so large an estate, though he had once possessed it. Of course it could not be expected that he would state what was its real value. He also says that Mr. Rogers sacrificed $25,000 in the Anti-Slavery cause. If he means that that sum was spent, by Mr. R. it must have been in the support of his own family.

Those who remember the apparent poverty, and the appeals that used to be made in the Herald of Freedom for the necessaries of life, may well be startled at this "development." In this view alone is it of any consequence whether Mr. Rogers were a rich man, or a poor one. For our own part we do not believe the assertion of Mr. Wood as to the extent of Mr. Rogers's property.—We have no more faith in the Chronotype. If the sum mentioned by the first is divided by 2, and that by the last multiplied by the same number, we shall perhaps get at something like the truth.

FREE TRADE WITH INDIA.—We received by the steamer, a copy of the London Mercury, of October 30th, containing a report of an important meeting in London. It was the first of a series to be held through the country, to arouse the attention of the people to the question of Free Trade with India. The movement is one of great importance in its relation to the Slavery question. This meeting was addressed by George Thompson, the report of whose speech we shall give next week.

☞ LEWIS HAYDEN, now travelling as a lecturing agent for the American Anti-Slavery Society, is also authorized to procure subscribers, and give receipts for money, for the Standard.

FOREIGN CORRESPONDENCE.

From our Dublin Correspondent.

The writer away from home.—An English Nobleman with Irish acres.—Popish Chapels, Roasted Apples, and Smithfield fires.—Tenant-Right in the North of Ireland—How and when introduced.—Attempt to abolish it.—Insurrection of the "Hearts of Steel"—County of Ulster—its people and trade.—A hit for Free Produce folks.—County Armagh.—A boy with shoes that never wear out.—Prospect for the Winter.—Hint of the Bishops to the Viceroy.—A Lion of the tribe of Judah.—Spread of the Gospel in Mexico—in India.—Stupidity of the Mexicans.—Captain Riley, and his Irishmen.—Belfast—its appearance and condition.—Effect of the Potatoe Blight.—Intemperance in Belfast.—Dr. Edgar, its great defender.—The Presbyterian Clergy of Belfast.—How the Queen made them Loyal Subjects.—How Loyalty and Piety kissed each other.—How it turned out that it only cost the people twenty cents each per annum to save their own souls—and how the unregenerate laughed.—Manufactures of Ballycastles—A good rector.—Goods to the Boston Fair.—Women of Belfast.—Slander on the Editor.—The Correspondent returneth home.

TANDRAGEE, Co. of Armagh, October 30th, 1847.

MY DEAR GAY:—The place from which I write is about sixty Irish miles north of Dublin, in the province of Ulster. I came here to attend the funeral of an old and beloved friend and relative, one of the most learned, highly gifted, and modest men I ever knew. I may not return to Dublin in time to write to you by next mail, so instead of my usual seat at the office desk, you must fancy me seated is a pleasant room, looking out upon beautiful green hills, and at one side, upon a little wood, forming part of the domain of the Duke of Manchester. This nobleman had no patrimonial inheritance, but, by his marriage to an heiress, acquired a large property in this neighbourhood, worth one hundred thousand dollars per annum. Many English Peers hold large estates in Ireland, but I know of no other instance where the title only is English, and the substantial acres are all in Ireland. The Duke of Manchester is said to be a good landlord—considerate to his tenants, and disposed to promote education; but withal, so resolutely opposed to Popery, that he will grant no land for the erection of Roman Catholic chapels on his estate. This is a hardship to his Romish tenants, and partakes, in a mild form, of that spirit which aimed at securing the eternal safety of men's souls by handing their poor bodies over to the fires of the Inquisition. Oh, those horrible fires! I burned my lip a few days ago with a roasted apple, and the pain made me congratulate myself that my lot had fallen upon better days than those of Ridley and Latimer. When we think of the fate of poor Mcintosh, the wretched negro who was roasted by a ferocious mob of free and enlightened slaveholders of St. Louis, Missouri, it is enough to make us all, from Wm. Lloyd Garrison to the coolest Quaker, swear (or affirm) eternal hatred to Slavery.

In the time of James the First, many of the native hereditary owners of the soil, in the North of Ireland, were banished or got rid of on pretence of rebellion, and their estates confiscated. This led to what is called the Settlement of Ulster. Numbers of settlers came over from Scotland; the country was divided amongst them, the linen manufacture was introduced, and a system of tenant-right established. The nature of this tenant-right is, that if a man holds land and wishes to remove to some other part of the country, he is entitled to receive from £7 to £18 per acre for the land from his successor, who undertakes to pay the customary rent to the lord of the soil. This "right" is a custom, not a law. The law decides that when the lease or agreement between landlord and tenant expires, the former takes possession unreservedly, of all houses or other improvements erected or made by the latter, who is entitled to no compensation whatever. This iniquitous arrangement is acted upon in the South of Ireland; but in the North the poor tenant is protected by the recognition of the tenant-right, and accordingly those savage murders, and agrarian outrages, which cause some parts of the South to be classed among the most barbarous and lawless districts on the face of the earth, are here unknown. About a century ago, a determined effort was made by the landlords in the North, to put down this custom as an interference with their privileges; but it was met by the people with arms in their hands, and with such determined spirit, that although Government came to the aid of the gentry, they were unitedly unable to suppress the insurrection until they had withdrawn their obnoxious and cruel aggression, and the tenant-right has never since been disputed. This rising is known as the Insurrection of the "Hearts of Steel." If the English Government had turned the Protestant peasantry of Ulster against them, they might have bade farewell to their hold upon Ireland, for I don't think that a hearty attachment to British connection exists amongst the masses of the people in any other part of the country. And no marvel, for until within a comparatively short period, the Government has not been a beneficent one to the poor. Now, however, the case is otherwise. During the past year, efforts were made by the Imperial Government for the relief of our destitute people, not greater indeed than it was the duty of the Government to make, but yet unparalleled in energy and extent in the history of any other country.

The greater part of Ulster is populous, and thickly intersected with roads, generally better cultivated and exhibiting more comfort and civilization than the South of Ireland. The majority of the people are Protestants, of the Presbyterian or Church of England form of faith.—The linen manufacture is carried on extensively. As you pass by the wayside cabins, you hear the lively sound of the shuttle, speaking of industry and thrift. A true-hearted friend of freedom on your side of the water, lately declared that he would as soon wear the blood-stained cotton of the South, as the blood-stained linen of Ireland. This sounds strangely in Ireland, for the linen manufacture is our staple trade, and a great blessing as far as it goes. It is a domestic household manufacture, not carried on in great mills or factories, and if it be lawful for a man to live by his labour, I know of none more unobjectionable. I wish it was more flourishing, but the Potatoe Blight has thrown a damp upon everything.

The people of Ulster are an independent race, with none of that slavish manner which is so common and so painful farther south. They depended less upon the potatoe, subsisting chiefly upon oatmeal, after the fashion of the Scotch, therefore, though the scarcity was severely felt by them, it did not amount to such an extremity of wretchedness as elsewhere. The wild, remote, and mountainous county of Donegal forms an exception, but it lies along the desolate West coast, and the habits of the people partake more of the thriftless primitive ways of Connaught, than the prudence and energy of Ulster.

This county of Armagh is one of the most densely peopled in Ireland. It is full of undulations, (the surface has been compared to that of a basket of eggs,) and in summer it is highly picturesque and beautiful. I have said that the civilization and social condition of the people are superior to the South, yet in many features there is a striking similarity to the rest of Ireland. A New Englander would find much to deplore. Wretched cabins are to be seen, badly thatched, and garnished with the usual accompaniment of a group of dirty, half-clad, half-starved, bare-footed children, standing at the door. Last evening a little fellow attended me a short distance in the dusk of the evening, to show me the road. Observing that his footfall made no noise, I inquired whether he had shoes on, for his feet were the usual colour of well-shod extremities. He said no, for his shoes were burnt in a fire that had lately consumed his father's cabin. "Well, then," said I, "why do you keep your stockings on?" "I have no stockings," said he. "Then why are your feet so black?" "Oh," said he, "I blackened them running about in the moss." I have read somewhere of a poor hatter in London, who, at the time of the general mourning for the death of George the Second, proposed to his wife and daughter, to dip themselves, clothes and all, in his dying vat, and thus save the cost of new garments. One would think my little guide had heard of this notable plan.

In Ulster the land is generally divided into small holdings, of from two and three to twenty acres. The fields are separated by hawthorn hedges, and the number of cabins along the roadside, and of people in the fields, gives the country a lively appearance. In this respect it presents a contrast to the beautiful county of Westmoreland, which I mentioned in my account of a recent visit to the English lakes. There you may travel for miles and miles, and see very few human beings or habitations, though the country is highly improved, the fields are carefully hedged and fenced, and labour seems prodigally bestowed wherever it is likely to yield even a remote return.

Owing to the state of the money market, and the difficulty of obtaining that useful article, (which divines rail at so much, and love so dearly,) the market for all kinds of grain is now very low, although the anticipation of a hard and scarce winter, are very general. Unless Government interfere, as I think it will, on behalf of the wretched districts on the West coast, there is a prospect of the starvation being more intense and more general this coming winter than it was last year.

The Roman Catholic Bishops lately presented an address to our present able and popular Viceroy, Lord Clarendon. It was signed, and I believe penned, by that fierce priest, Dr. Machale, Archbishop of Tuam, who is so full of the spirit of Rome in her palmier days, that O'Connell styled him, admiringly, "The Lion of the tribe of Judah." If Judah's tribe contained many such lions, it is well for civilization and humanity that it is scattered to the four winds of heaven. Amongst other things, the Bishops, with the Lion for their scribe, insinuated that the spirit of charity, formerly so prevalent in Ireland, was not now maintained by those asylums of former days, which fed the hungry, clothed the naked, and educated the ignorant without money and without price. In plain English, they regretted that the country was not covered with monasteries and convents, endowed by the faithful, whence food could be distributed to all who required it. The Lord-Lieutenant very delicately suggested, that having himself lived in continental countries, he was yet unable to come to the same conclusion respecting the benefit of conventual establishments. I believe their effect has generally been to create and foster the spirit of pauperism, and in Ireland this spirit requires to be repressed and discountenanced as much as possible. We have already millions of beggars, and an abundant supply of priests. Lord Clarendon handled the Bishops with silk mittens, called them "My Lords," and was as complaisant as possible, inviting them to take sweet counsel with him, and work with him for the good of the people. But I hope he will take his own way after all; it will doubtless be the manliest and the most enlightened.

So Wise, of Virginia, proves to be a true prophet, and the "booted loafers" of the South and West are really and truly in "the halls of the Montezumas." Whether they are "revelling" there is another question. I rather hope they are more in the condition of rats in a trap.—Even the advocates for armed defence can have no sympathy with such a ruthless, shameless set of land pirates as that American army. The world has never seen a greater libel on the sacred names of religion and liberty, than this odious war. Henry C. Wright sent me an account of a conversation he had in a stage coach, in Delaware, with a Maryland slave-breeder, who boasted that the free institutions and pure religion of the United States would now be introduced into the oppressed and benighted regions of Mexico. In like manner, some great guns among the English Dissenting clergy talked about the certainty with which the sound of the Gospel followed in the wake of the British standard in India. Some people have queer notions of religion. A friend of mine saw a crowd gathered around two men fighting in the streets of Dublin, in the good old times before we were troubled with a police. He asked one of the spectators what it was all about. "Oh, Sir," was the reply, "they are fightin' about the foolishest thing in the world—they are fightin' about religion." In addition to religion and liberty, or rather as the necessary concomitants of these blessings, the benighted Mexicans will doubtless be favoured with the auction block and the slave coffle. 'Tis little they know, poor things, that they are blindly contending against the foundation on their soil, of the corner-stone of every genuine republican edifice. I suppose the South think it is no wonder the Mexicans have had no luck since they abolished Slavery, therefore they kindly take all this trouble to re-establish the Palladium of Liberty among them. I am told Gen. Scott's army consists largely of Irishmen. I suppose Capt. Riley, and his brigade of seventy, who were hanged the other day, were all Irish. If it was for deserting to the Mexicans that they were hanged, it looks as though they had some conscience left. It is monstrous to think of Irishmen running off to enjoy liberty in the United States, and then hiring themselves to aid Brother Jonathan's schemes of servile and religious propagandism against their brethren of the true faith.

Since I last laid down my pen I paid a hasty visit to Belfast, to see some old friends whom I had not met, at their own firesides, for many years. Belfast is a fine town, the Liverpool of Ireland, full of enterprise and energy. Its growth has been very remarkable when compared with the slow progress of other towns in this country. Whilst Waterford, for instance, exhibits little difference in extent and population within the last forty years, Belfast has increased nearly fourfold within the same period. The present population is about sixty thousand. It is the metropolis of the North of Ireland, and the headquarters of the linen manufactures. A great many large mills have sprung up for spinning flax, which give it more of the air of the great manufacturing towns in the north of England, than is to be seen elsewhere in Ireland. When the railway mania was at its height amongst us, two or three years ago, and everybody was on the *qui vive* for the investment of money, whether he had it or not, the enterprise of the Belfast flax spinners was wide awake, and many who had money, made in their business, instead of laying by a reserve fund for a rainy day, thought they could not do better than increase the number of their spindles, and enlarge the size of their mills. The Potato Blight, however, has destroyed their pleasant pictures, and many once flourishing men would rejoice if, in the great dearth of ready money which afflicts us, they could see their brick and mortar, and machinery, reconverted into solid gold or poor bank notes. Belfast has had its full share of the distress occasioned by excessive speculation in corn. There have been some lamentable failures there. This present year the potato crop has been good, but so limited that it compensates in a very trifling degree for the vast supply of former years; and we are likely to be still dependent upon importation from America and elsewhere. The disastrous results of the recent mania for speculation can hardly fail to discourage the mercantile classes in the approaching winter, and hence it seems likely that prices will be high and the supply limited; although at present the markets are rather heavy, and provisions, with the exception of potatoes, as good and as abundant as is generally the case at this season.

This being a Protestant town, temperance has not flourished or prevailed to the same remarkable extent as in the Catholic South. For such is the absurdity of party spirit which has prevailed (I hope and believe it is on the decline) amongst us, that there are tens of thousands of staunch Protestants, including their spiritual guides, who stick by their little safe if it were only to show how they scorn the notion of being *said* by Father Mathew. I have been told that in Belfast there are seven hundred shops in which strong drink is sold, and the far greater proportion of them are supported from the earnings of the poor. At the very worst of times in Ireland, the quantity of whiskey consumed per head was nearly twice as great in Scotland. There is considerable similarity between the habits of the Scotch and of their descendants, the northern Irish. Henry C. Wright can tell you of the extent to which drinking habits prevail in Scotland;—and about fifteen years ago, when the temperance, as distinguished from the teetotal, reformation commenced in Ireland, I have heard Dr. Edgar, a great Presbyterian divine, from Belfast, describe the shocking prevalence of drunkenness and of the disasters it gave rise to among the Presbyterian clergy in Ulster. Yet when people began to find the inefficacy of an abstinence from spirituous liquor only, and teetotalism became popular, nothing could exceed the bitterness of his hostility to this glorious movement. He denounced it as unscriptural, and has become quite as distinguished for his enmity to radical temperance as he originally was for the energy and ability with which he exposed the evils resulting from the use of whiskey. He throws his whole soul into his quarrels.—Dr. Johnson, who loved an honest hater, would have delighted in Dr. Edgar, who is a nursing Father of the Free Church of Scotland, and cannot endure the face of an Abolitionist. He looks upon the abolition of Slavery as small matter, compared with the independence of the Presbyterian ministry and the spread of anti-prelatic Christianity. Bothwell-bridge and Drumclog are sacred in his eyes, and he glories in the times when the stern old Covenanters perished on the high places of the field, in defence of the solemn League and Covenant, with swords in their hands and Bibles in their pockets.

I find that the Presbyterian clergy, who are strong in Belfast, in the number and wealth of their congregations, are not a whit behind other ecclesiastical bodies in their efforts to extend their borders and their incomes. About fifty years ago, the Presbyterians of the North were deeply imbued with republican opinions, and some of the most virtuous and most able of the leaders of the United Irishmen belonged to their communion. The Government have, amongst other means of repressing such political heresies, been successful in the application of a dose of £75 a year, called the *Regium Donum*, to each of the pastors of settled congregations. I am told that this little remedy has effected a marvellous change—since the Queen has no more loyal subjects than the sons of those very men who made George the Third tremble for the safety of his Irish crown. Seventy-five pounds a year is such a good thing that there are naturally a good many who would like it. This has induced the settlement of ministers where there are very small congregations, and Government got so tired of the increase of applications that they refused to listen to any new applications unless the congregations were prepared to add £35 to the *regium donum*. The ministers entreated that the condition might be dispensed with, at least for the present, on the plea that the people were pressed by distress, occasioned by the potato failure. The Government replied by instituting an inquiry into the actual state of the Presbyterian congregations, and the amount which they contributed for the maintenance of their ministers. This inquiry was effected by one of their own body with exemplary fidelity, and the ludicrous result showed that, independent of the benevolence of the Crown, (taken from the earnings of the people at large,) and the funds supplied by ancient endowment, the whole amount paid for the care of their souls, by each individual of these Presbyterian congregations who accept of the public money, (there are very few who do not,) was just forty-one farthings—or twenty cents per annum. At the very same time the Independent or Voluntary congregations, who pay their own way, and are looked upon as decidedly *low* by the rest, so far from lessening the stipends of their pastors in the hard times, had actually increased them.—You may be sure that all who go to Mass, and indeed all who hope to get to a better world without help from the public treasury, laughed considerably at this result of the inquiry.

While in Belfast I was shown some most exquisite articles of ladies' wear, such as cuffs, collars, besides shawls, scarfs, children's stockings, and other elegant little things that have been manufactured chiefly at Ballycastle, in the neighborhood of the Giant's Causeway, by the poor women and girls of that county. The rector of the parish took a deep interest in the state of the poor, and was most energetic in his efforts for their relief. He resolved, however, that the assistance should be given without injury to their spirit of independence. He therefore established a school for teaching the poor the arts of knitting and spinning the fine thread used in making cambric, and for which many thousands of pounds are annually sent to Germany for the supply of the cambric manufacturers in the North of Ireland. The mistress of the school got thirty cents for each pupil she taught—and I wish you could see some of their handiwork. It really looks as if it were done by the fair hands of princesses in their leisure hours, instead of coming from the hard hands of poverty, out of wretched Irish cabins. A supply of these articles has been selected for the Boston Anti-Slavery Fair, and if they meet with success commensurate with their elegance and beauty, I am sure they will go off well. I should tell you that in no part of Ireland were such energetic and devoted efforts made for the relief of the poor as in Belfast, and chiefly by ladies' committees. There was an Orthodox Presbyterian Ladies Committee, and another made up of ladies who go to Heaven by the most opposite roads. All worked admirably, stimulated by Dr. Edgar with his wonted energy and ability, and with such zeal and to such good purpose, that the land they live in may well be proud of them. I wish we had more like them; but I heard of no other place where the ladies exerted themselves in the same way, and on such a large scale, as in Belfast. I believe the Belfast people are a little conceited, and I don't wonder that they are.

I can tell you for your comfort that I heard in Belfast, some of your comments in the Standard, upon quotations from the National Era, spoken of in terms of very grave reprehension. You were complained of for making observations upon isolated sentences which did not apply to the context, and thus conveying a very unfair impression of the writer's meaning. If you are the man I take you to be, this must be a mistake on the part of my Belfast friend.* Abolitionists have suffered so much from this, as well as every other kind of injustice, that they should be the last to act in this way even in the case of those whose conduct they must decidedly condemn.

I returned here yesterday. At each end of the road there are about twenty-five miles of railway—the intervening distance is performed by stage coaches of different kinds—coaches, omnibuses, long cars, &c. As we approached Dundalk, about forty miles from Dublin, the road was covered with country women returning from market—old and young, all of the poorer classes, and all in native costume. Some with caps, some without them, and hardly a bonnet. Some on cars half a dozen together—others walking and a few on horseback. Some tripping along light and airy, and others bearing heavy burdens on their backs, wrapped up in their long blue cloaks. The men were not nearly so numerous. The old men plodded on quietly, and the young fellows shouted, yelled, and hallooed in a way that would astonish a Yankee. The people in that county are not badly off, (I mean comparatively,) and I witnessed a good deal of heartiness and exuberance of spirits, such as are exhibited no longer in those districts which Famine and Disease have ravaged.

I remain yours truly,

RICHARD D. WEBB.

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* It is worse than a mistake—*a slander*. We challenge the Belfast friend to point to a single case where we have misrepresented the Era.—[Ed. Standard.

Notes on New Books.

Alamance; or, the Great and Final Experiment. New York. Harper & Brothers: 1847.

Alamance, is a North Carolina novel; and it was written, as we infer from reading it, although the fact is, not positively stated, by a native of that dreamy region, which is generally called the Rip Van Winkle of the Union.—But Rip Van Winkle woke up at last out of his long slumber, while the "Old North State" seems to have fallen into an endless sleep. She is weighed down by the oppressive load of her peculiar institution, the only institution, by the way, that she can boast of. The worshipers of the good old Times would find in North Carolina the Paradise of their fondest aspirations. All conservatives who are fond of keeping things as they are, and frightened at the advancing shadows of reform, should make pilgrimages to the Rip Van Winkle State, and see the practical workings of conservatism. It is probably the only State in the Union, or in the world, for that matter, which can furnish captains of vessels who sign their bills of lading with a cross. It is the model State of Slavery, the system is there legitimately developed, having a very limited foreign trade, and being Sandwiched between South Carolina and Virginia, it has been less influenced by the external influences of a free community, than any other of the slaveholding States of the Union. The old towns of the sea coast, as well as the new ones of the interior, are the very picture of listless decay. The solitude of the dismal swamp, with its sluggish waters and dark forests, drooping with hoary moss, seems to typify the condition of the people. But they have a college in North Carolina, and President Polk was graduated there; they have a church, too, and Bishop Ives is its diocesan. Bishop Polk, of Louisiana, who, when he was elected to his diocese, purchased a plantation on the Mississippi, and stocked it with slaves, for the benefit of his children, is also a native of Louisiana. If called upon to show her jewels, these are some of the children that she would probably produce. It is not remarkable, therefore, seeing what North Carolina is, bound down by the blighting influences of Slavery, that she should have contributed less to the literature of the country than either of the other thirteen members of the original Confederation. An original work by a North Carolinian is, therefore, entitled to notice from its rarity, and we have for this reason, read Alamance with more attention than we would have bestowed upon a similar production from the peu of a New Englander. The author introduces his work with an ironical preface, professing to be written by a New Yorker, who had actually been in North Carolina, and speaks of the inhabitants as quite unknown to the rest of the world; he says, "those with whom I mingled, were a plain, unfrizzled people, sadly addicted to sobriety and matrimony, and greatly deficient in the art of lying and other fashionable accomplishments and amusements." The author is evidently a partial observer, but we can confirm one part of his statement, the North Carolinians are certainly an unfrizzled people, that is, the white part of them, and the other part are not considered as people at all, for they are the most lank-haired subjects that the American Eagle can boast of. Alamance is an anti-revolutionary tale of domestic life in a North Carolina village; and if it were written with ability, would be deeply interesting from the view it would necessarily give us of the interior of slaveholding houses, as seen by the slaveholders themselves. But it lacks character, the descriptions are indistinct, the incidents common place, and the general treatment imitative.—Old Rip Van Winkle has yet to wake up before we get anything original and instructive from that quarter in the shape of a book. The people take very kindly to the making of tar and the gathering of turpentine, employments which requires the most moderate outlay of physical or mental exertion of any human occupation we are acquainted with. To make books which have the power to attract readers requires a different kind of training than the old North State gives to her sons.—B.

To Correspondents.

Wm. Smeal. The name of the "Friend" was accidentally added to our list. We have sent two, for a season, that one copy might be used for distribution. For the future, one will be sent to him, and one to the "Friend," unless otherwise directed.

L. H. The notice sent by his friend H. came too late to be of any use. The meetings will be over before this number reaches any of the places where they are to be held.

J. W. The letter is duly received and forwarded.

G. P. Will accept our thanks for his prompt attention to our wishes. We are at a loss to know, however, the precise cost of the whole.

E. W. C. We are obliged to him for his frequent favors. The last shall have a place in the next paper. Anything of that character is of value.

C. P. W. The notice of the Rochester Fair was accidentally mislaid among an accumulation of other papers. We had not observed that it was omitted, till reminded of it by his letter. We intended, of course, to give it an immediate insertion, and much regret the delay.

GENERAL INTELLIGENCE.

Foreign.

Eleven Days Later from England.—Arrival of the Acadia.

The Acadia arrived at Boston on Saturday last. She brings the following report of the Corn and Flour markets at Liverpool on the 4th instant.

Best Western Canal Flour 29s to 29s 6d per bbl; Richmond and Alexandria 28s to 29s; Philadelphia and Baltimore 28s to 29s; New Orleans and Ohio 26s to 27s; United States and Canadian sour 21 to 23s; United States Wheat, white and mixed, 7s 6d to 8s per 70 lbs; red 6s 6d to 7s 6d; Indian Corn 30s to 35s per quarter; Indian Meal 14s to 15s 6d per bbl; Oats 2s 4d to 2s 10d per 45 lbs; Barley, per 60 lbs, 3s to 4s.

Up to the 26th ultimo, the same dismal state of trade and the money market continued as at last accounts a temporary relief, however, had taken place, the Government, at the proposition of the Bankers of London, having authorized the Bank of England to depart from the Bank Act 1844, and to make advances on good security on sums of not less than $2,000, at interest after the rate of eight per cent.

Many more failures of Banks and individuals have taken place, and the greatest distress is apprehended. The news from the Continent is unimportant, excepting that great apprehension exists in consequence of the progress of the cholera.

Africa.—An arrival at Salem brings accounts from the West Coast of Africa, down to the end of September. The *Luminary* and *Herald* have been received.—*N. Y. Herald.*

Slave dealing on the coast of Liberia was becoming an unprofitable and dangerous business. The *Luminary* says: A large number of captives, who could not be shipped because of the vigilance employed by the cruisers, had planted themselves near Gallenas, built towns of their own, and made ruinous attacks and inroads upon the towns of their former owners.

The brig Brighton, Capt. James A. Gilmer, of Philadelphia, landed a cargo of merchandise at New Cess. Subsequently she came up here on her way to the United States, via the Brazils. She came here to take in ballast, and the Captain being ill, was brought on shore. She remained here some two or three weeks, when she sailed for New Cess, took in about five hundred slaves, and left the coast. While this vessel lay in our waters, she was boarded by the United States brig Dolphin, and every thing appeared so fair as to remove all suspicion from the mind of Captain Pope.—*Liberia Herald.*

A few days ago a brig succeeded in taking off about five hundred slaves from the Gallenas. The human cargo was hardly stored when H. B. M. sloop Favourite espied her and gave chase. The brig, acting upon the poetic maxim: "'Tis distance lends enchantment to the view," crowded sail, and it is said, was fairly distancing the Favourite, when another of her Majesty's vessels, the Mariner, hove in sight. The two locked her in the land. The Captain, determined not to be taken, ran the brig ashore, a little above Gallenas. The slaves left, but only to be recaptured and sold again.—*Herald.*

General Items.

The *Charleston Mercury* states that of the gallant South Carolina regiment, which left the United States, nine months ago, numbering nearly eleven hundred men, between eighty and ninety only were left to enter the city of Mexico!

The reason of the Thing.—A poor fellow was yesterday brought before Justice Drinker, charged with the crime of being intoxicated. The Justice interrogated him: "Well, what do you get drunk and come here in this condition for?" "See here," was the reply uttered with the hiccough and accentuation of drunkenness, "What do you give licenses for?"

This question was too much for the Justice. The prisoner had the best of the argument and was questioned no farther.—*Tribune.*

The *St. Louis Union* learns that at a late Whig meeting at Columbia, Missouri,

"Maj. Rollins, the favourite of the Whig party for Governor, made a speech against the war, and in favor of withdrawing our troops from Mexico. He said the old issues between the parties were suspended. His positions are important, as they indicate the course Missouri Whigs intend to take in the next canvass."

Why is it?—A lecturing agent of the Western Society, in a report of his labours made to the Ex. Com. thus notices a town in Ashland county:

"At Savannah, on the 7th and 8th. Obtained the Presbyterian house to lecture in, but had a miserable meeting. Not enough Anti-Slavery here to give us either food or lodging—put up at a tavern. Meeting disturbed by rowdies the first night, and broken up the second by men with blackened faces. *Seventy copies of the National Era are taken here.*"—*Bugle.*

Gen. Duff Green proposes to publish a paper at Washington, called the *Times*, devoted to Southern Institutions, and among other things, to oppose a National Convention.

Mr. Clay, in his speech at Lexington, is reported to have said,—and we presume he did say,—that the Whigs who voted for supplies for the army in Mexico, acted, in that particular, as he would have acted, but they went further than he would have gone, in *voting for what they knew to be a lie*—namely, the declaration that war existed by the act of Mexico. This declaration is honourable to Mr. Clay, and it is to be lamented that he was not in Congress at the time that vote was passed. His example and his influence would have had great weight with those whose desire to provide for the army overcame their attachment to truth. It was an amiable, perhaps a patriotic, weakness, that induced them to endorse the executive lie, and we feel no disposition to deprive them of all extenuating considerations. Had Mr. Clay been present, the immortal fourteen who resisted the pressure, would at least have had his countenance, and they may now enrol his name among them as an associate, who "would have laid down life itself before he would have subscribed his name to such a falsehood."—*Boston Courier.*

The Governor of Delaware has appointed the 25th of this month as a day of Thanksgiving—making the seventeenth State.

The same day has been appointed in the Territory of Wisconsin. Also in the District of Columbia.

Accident on the Syracuse Road.—A melancholy accident occurred near Rome yesterday morning, by which three or four persons were seriously, and two fatally injured. One of the cars of a repairing train, broke its axle, which caused it to stop suddenly, bringing the cars together with a violent concussion. Several men upon the train were in such positions that they were caught between the cars and badly hurt, some having limbs broken, and two being shockingly injured by the crushing. One had his back broken, and the bowels of another were partially forced out; these have since died. They were all, we understand, in the employ of the company.—*Utica Gazette.*

The War Spirit.—We have come to the conclusion that there is not much of it in this Loco-Foco State of Alabama; and in this city, particularly, it is at low ebb. At the war meeting on Friday evening the only speaker that could be obtained, was J. W. L. Childers—an old and zealous Whig—not a *Loco-Foco*, among all the numerous orators who were so ready to raise their eloquent voices in 1844 in support of the Loco-Foco measure that produced the war—not one could be found on Friday evening, either to volunteer, or urge others to do so, in this war of their own creating?

The meeting was called for the purpose of aiding our young Whig friend, Stephen W. Snow, in filling the company he has been trying to raise in this city. But so far as the effect is concerned, it amounted to nothing. Although the meeting was large, not one could be found who was willing to put down his name as a volunteer for the war, and, from present prospects, the effort to raise a company here will have to be abandoned. The leading Locos will do nothing, and the Whigs are getting tired of making efforts when these efforts are not seconded by those who ought to be the first to move.

We are still of the opinion that Democratic Alabama will have to send to Whig Kentucky for the five companies she has been called on to furnish. We will see, however, the result of the proposed military gathering on the 13th instant. Perhaps there will be eloquence enough on that occasion to arouse the dormant patriotism of Alabama Democracy.—*Mobile Advertiser.*

Married,

In Albany, on the 10th instant, by the Rev. Mr. Balch, Walter Langdon, Esq. to Catharine C. Livingston, daughter of Charles L. Livingston.

In Boston, November 10, Stephen Perkins, Esq. to Miss Elizabeth S. Welles, daughter of Benjamin Welles, Esq.

In Oberlin, on the 4th instant, by Prof. H. Cowles, Mr. M. B. Bateham, of Columbus, Editor of the Ohio, Cultivator, to Miss J. L. Lovell, of Oberlin.

Died,

At St. Albans, Vt. on the 11th instant, suddenly, Hon. Benjamin Swift late of the U. S. Senate, aged 68.

At her residence, near Mt. Pleasant, Jefferson county, Ohio, on 7th day evening, the 23d of 10th mo. Elizabeth Robinson, aged about 32 years.

In Hudson, Ohio, Mrs. Polly Hudson, widow of the late David Hudson Esq. founder of Western Reserve College, aged 76.

At Providence, on the 12th, Mr. John W. Vose, one of the publishers of the Providence Journal, in his 37th year.

In Hartford, 22d ult. Dr. Silas Fuller, aged 73, formerly Physician to the Connecticut Retreat for the Insane, and lately President of the Connecticut Medical Society.

In this city, 10th instant, James Foster, Passed Midshipman of the U. S. Navy, aged 29.

In Churchtown, Pa. October 13, Harriet, wife of Charles Robinson, and daughter of the late Con Jesse D. Elliott, in her 31st year.

In Brooklyn, Nov. 17th, Catherine Esther, youngest child of Rev. Henry Ward Beecher, pastor of the Plymouth Church, 16 mos.

In Richmond, (Va.) November 14, Mrs. Lucy Nelson, wife of Peter V. Daniel, Esq. one of Associate Judges of the United States Supreme Court, and youngest daughter of the late Edmund Randolph, Esq. formely Attorney General of the United States.

In Boston November 28, Jane Sedgwick, daughter of William Minot, Jr. aged 3 years.

In Boston, November 16, Esther, wife of Thomas C. Amory.

This Week's Paper.

Fourth Page.—*Poetry*: There's a Hero in the South; Venus; What Constitutes a State. *Miscellany*: John Randolph's Case—Dr. Parrish's Deposition; The Shakers; Reminiscences of S. T. Coleridge; A Slave Hunt; Hydropathy; Turning Scripture to Good Account;—Gleanings from Foreign Papers.

First Page.—*Pro-slavery*: Abolitionists; Declaration and Protest of Baptist Ministers. *Selections*: Slave Case in Mount Holly; Later from Mexico; Ward's Convention; National Reformers and Liberty Men; Address, &c.

Second Page.—Siam and Slavery; Horrible Suffering on Shipboard. *Communications*: Letter from G. B. Stebbins; Report, &c.

ACKNOWLEDGMENTS.

For Standard,—from November 14th, to 22d, 1847.

434	Benjamin White, Penn, Ia	$1 00
386	Dan'l. E. Bosworth, W. Duxbury, Mass	25
429	John Cunningham, Arcole, O	2 00
437	Calvin Brainerd, Rochester, N Y	1 00
435	E. Tanner, Warren, Ct	1 00
440	Seth Rigby, Penn, Ia	1 00
429	Elizabeth Willetts, N. Hempstead, N Y	1 00
388	Hoffman & Hutchins, Warren, O	1 00
396	Lewis Sampson, Clyde, N Y	25
441	H. Brownell, Williamson, N Y	1 00
388	D. P. Johnson, Eagle Harbor, N Y	12
440	D. Tilton, Avoca, N Y	1 00
434	H. M. Sinclair, Lindonville, N Y	1 00
437	A. H. Freeman, Orange, N J	1 00
436	Joseph Hadger, Port Byron, N Y	1 00
422	N. G. Herendeen, Manchester, N Y	1 00
428	H. Howland, West Walworth, N Y	2 00
428	Isaac T. Hollister, Langsburg, Mich	1 00
445	Wm. M. Hawkins, Rochester, N Y	1 00
440	Justus Wilkinson, Cato, N Y	1 00
440	S. Ferris, "	1 00
440	H. Fisher, West Walworth, N Y	1 00
440	James V. Laing, Rochester, N Y	1 00
440	Charles Hadwen, Worcester, Mass	1 00
440	Austin Bearse, Centreville, Mass	1 00
440	Lewis A. Nash, Abington, Mass	1 00
428	S. C. Beal, "	1 00
482	Josiah Haywood, Salem, Mass	1 00
417	Mary Willey, Boston, Mass	1 00
485	John Nurse, Leominster, Mass	2 00
386	J. W. Jones, Elmira, N Y	25
435	Nicholas Hallock, Milton, N Y	1 00 —— 31 87

DONATIONS.

Maria Giddings, Jefferson, O	18 66
Betsy Coles, "	19 00
Friends at Grafton,	2 50
Western Am. A. S. Society,	125 00
Mrs. Joseph Trevor, Hamilton, N Y	3 00 ——168 16
Total,	$200 03

FRANCIS JACKSON, Treasurer.

☞ Notice.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES.

THE ROCHESTER ANTI-SLAVERY FAIR.

The Anti-Slavery Women of Western New-York, purpose holding a Fair in the city of Rochester, on the 17th and 18th of December next to aid the great work of Emancipation. The active friends of the cause are few, we therefore appeal to all who feel for suffering humanity, and self-preservation from the encroachments of the slave power, to co-operate with us in the undertaking. We ask aid of all those mothers, who can feel for the mothers of our own land that are daily and hourly experiencing the torture of having their children torn from the sight of their eyes, and the embrace of their love, by the unhallowed grasp of Slavery; and we solicit all who feel that the relation of husband and wife, parent and child, brother and sister, friend and neighbour, are desirable, to aid us in our efforts to give to the three millions whose ties are thus torn and severed, all the blessings that we crave for ourselves.

To forward this object we intend offering to the public such articles as are both useful and ornamental, the proceeds of which shall be expended in sustaining lecturers and circulating publications to awaken and inform the public respecting this system of unparaleled wickedness, and if possible to inspire it with true love of Freedom. Donations of every description and variety, of small as well as large value will be thankfully received. Liberal hearts and willing hands will devise many ways to subserve the cause. We earnestly solicit mechanics, merchants, and farmers, to lay something upon this table of humanity. Supplies of Eggs, Butter, Cheese, Cream, Chickens, Turkeys, Hams, Dried Beef, Pickles, and Fruit of every description, will be acceptable offerings for the refreshment table. We invite and strongly hope that the ladies of our neighbouring towns, will unite their efforts in furnishing tables, and take charge of them with us at the Fair.

The Annual meeting of the Society will be held immediately after the Fair, which will greatly add to the interest of the occasion.

Sarah D. Fish,
Rhoda De Garmo,
Mary B. Fish,
Mary Ann McClintock,
Abigal Bush,
Sarah L. Hallowell,
Charlotte Wilber,
Phebe Hathaway,
Margaret Clark,
Margaret Larson,
Mrs. Platt,
Mary H. Hallowell,
Mary Baldwin,
Catharine G. Braithwait,
Sarah E. Thayer,
Lemera M. Kedzie,
Amy Post,
Susan R. Doty,
Catharine Stebbins,
Phebe Tredwell,
Elvira Marsh,
Sarah Jacobs,
Sarah A. Burtis.

ANNUAL MEETING OF THE WESTERN NEW YORK ANTI-SLAVERY SOCIETY.

The annual meeting of the Western New York Anti-Slavery Society will be held in the city of Rochester, commencing on Monday, December 20th, 1847, at 2 o'clock, P. M. A general attendance of all the friends of the society is urgently solicited, as business of more than usual importance will be brought before the society for its action.

Frederick Douglass, Charles Lenox Remond, Giles B. Stebbins, (probably Samuel J. May,) and other distinguished advocates of the cause will be present.

J. C. HATHAWAY, *Pres.*

Farmington, 11th mo. 1847.

MEETINGS POSTPONED.

The friends in Hornellsville, Steuben county, and those in Allegany, Cattaraugus, and Chautauque counties, will please take notice that, in consequence of the state of the roads, and some other unforeseen circumstances, the Mass Conventions advertised to be held in those places in the month of December, and to be attended by Frederick Douglass, Charles Lenox Remond, and myself, are postponed to some future time, of which due notice will be given through the columns of the Standard and otherwise.

J. C. HATHAWAY.

Farmington, 11th mo. 1847.

GENESEE COUNTY.

A mass meeting of the friends of the slave in Genesee and the adjoining counties will be held at DARIEN city on Saturday and Sunday December, 11th, and 12th, commencing at 10 o'clock, A. M. A number of distinguished speakers will be present, and a full and free investigation of the principles and measures of the American Anti-Slavery Society will be had. All persons are cordially invited to be present and participate in the discussions.

J. C. HATHAWAY, *Gen. Ag't.*

Farmington, 11th mo. 1847.

ANTI-SLAVERY MEETING

The Windham County Anti-Slavery Society will hold a meeting at Eastford, on Wednesday, December 1st, commencing at ten o'clock, A. M. and continuing through the day.

Rev. J. D. Baldwin and others are expected to address the meeting.

JAMES B. WHITCOMB, Pres.

Lucian Burleigh, Secretary.

☞ THE BAZAAR! ☜

To the friends of the Cause, who wish to help in the decoration of Faneuil Hall for the Bazaar.

Great quantities of the "running pine," (as it is called in some places) will be needed. Many dozens of barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating. *Only give us the raw material in abundance*, that we may not be oblige to expend the hard-earned funds of the occasion in paying bills after it is over.

The savin, or red-cedar, is to be the basis of the evergreen material. Friends having it in their power to supply one or several loads of the "savin brush" are entreated to communicate *immediately* with the Committee, as also those who can furnish he running pine.

Ladies intending to come to town to superintend the sale of their own goods, and who have no friends residing in town, are requested to communicate their intention to the Committee, that we may do all in our power towards their hospitable reception.

M. W. CHAPMAN,
For the Committee.

N. B. ☞ All friends able and willing to aid in putting up the decorations previous to the opening of the Bazaar, are entreated to be in attendance for the cause's sake. Seasonable notice of the time will be given hereafter.

☞ The Boston Female A. S. Society at its last annual meeting, voted to ask the aid of all the Anti-Slavery ministers of the city, in organizing a corps of labourers for the Bazaar (to be opened at Faneuil Hall on the 21st Dec.) in their respective congregations. They also voted to recommend the same course to all the Anti-Slavery friends throughout the Country.

This is an excellent suggestion. Let each friend of the cause, then, begin, though alone, to work for the Bazaar, and testify the respect due to all those ministers in his or her vicinity, who have heretofore befriended the cause, by asking them to read the address of the Committee to their people, to give notice of a time and place of meeting for planning and preparing useful and ornamental work, appointing collectors to raise money for the purchase of materials, &c. &c.

Wherever a sewing circle is now in operation, its numbers and efficiency may in all probability be greatly increased in this way, and where none exists, a single individual may create one, in any place where the slightest feeling for the cause is felt. Let an effort of this kind follow every Anti-Slavery lecture.

The hostility of the cities in Massachusetts towards the cause, is less than ever before. There will be more purchasers at the Bazaar: it is the responsibility of the Abolitionists to see to it that there are more goods. ☞ Nothing, either useful or ornamental, fit either for food or clothing, can come amiss. Children's toys, needle books, handsome Bags and Pin-cushions will be sure of a sale.

ANNUAL FAIR

Of the Philadelphia Female A. S. Society.

Our usual announcement of the time of holding this Fair, seems scarcely necessary, now that the friends of Freedom in Pennsylvania are so familiar with it, and so well-informed respecting the necessary preparations for it. We do but remind them that the advancing season warns us all to lose no time which may be devoted to this highly important department of our labour. The brilliant success of our last Fair should stimulate us to new efforts in preparing for the next, and, for the slave's sake, we should not permit this to be inferior to those which have preceded it. The state of our enterprise at this eventful period demands that we relax not our efforts, and among the measures which we have adopted for filling the Anti-Slavery treasury, few, if any, have proved more efficient than this. We trust that no word is necessary to rouse our true fellow-labourers to zealous and *immediate* action. To those who have not heretofore shared these labours with us, whose hearts are now beginning to beat in sympathy with the oppressed, we affectionately say, Come, go with us, and we will do you good!

Sarah Pugh,
Mary T. Stickney,
Anna M. Hopper,
Emma Parker,
A. Matilda Cassey,
Janette Jackson,
Maria M. Davis,
Margaret Griscom,
Martha Carman,
Harriet D. Purvis,
Hannah L. Stickney,
Emily Winslow,
Theresa K. Hallowell,
Paulina S. Wright,
Sarah A. McKim,
Margaretta Forten,
Gertrude K. Burleigh,
Mary Grew,
Mary Shaw,
Sarah M. Douglass,
Lydia Gillingham,
Esther Burr,
Eliza J. Bias,
Clementine Green,
Esther Reckless,
Esther Hogelund,
Elizabeth Carman,
Huldah Justice,
Margaret Jones,
Sarah L. Child.

COLOURED ORPHAN ASYLUM.

The managers of the Coloured Orphan Asylum, in anticipation of the exigencies of the establishment during the approaching winter, would once more appeal to the sympathies of their friends. The wants of the institution now present themselves under the most urgent of all forms, that of an imperative necessity of defraying the expenses of food, clothing, fuel, and other contingencies, for the maintenance of 145 children; requisitions which have hitherto demanded the utmost care and forethought in the employment of their limited and fluctuating income, and which now present themselves with a totally exhausted treasury.

Children are admitted into the institution from two to eight years of age; and being thoroughly grounded in the rudiments of a practical education, and early instructed in their duties to themselves, their fellow-beings, and their Creator, are indentured generally at the age of twelve. The habits of honest and useful industry, which are sedulously cultivated, will not, it is believed, allow them to be thrown upon society helpless and incompetent to provide for themselves, but will act as a stimulus to that self respect, which, in its humblest form, ever tends to usefulness and virtue.

The managers hope that none will censure the earnestness of their expressions, when they insist upon the importance of their work, but that the friends of this neglected class will so far co-operate in it as to afford them pecuniary assistance in their present necessities.

Contributions will be received by Hussey & Murray, 62 South street and 96 Fourteenth street; C. V. S. Roosevelt, 94 Maiden Lane; Joseph B. Collins, 56 Wall street and 415 Broome street; Anthony P. Halsey, 550 Greenwich street; John Wood, 26 Pine street and 18t East Broadway; William B. Skidmore, 628 Houston street.

ANICARTHA MILLER, First Directress.

THE FOURTEENTH

National Anti-Slavery Bazaar.

TO BE HELD IN BOSTON.

During Christmas and New Year's week, 1847 8.

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object in the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals, of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root*, of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of lying on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are [illegible] such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall [illegible] an hundred fold of nobler recompense in this [illegible] and a sense of spiritual life besides, to which the [illegible] frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000.

at the ultimate disposal of the American Anti-Slavery Society.

M. W. Chapman,
Ann. T. G. Phillips,
Helen E. Garrison,
Mary May,
Eliza Lee Follen,
Sarah S. Russell,
Louisa Loring,
Mary Young,
Mary Willey,
Anne Warren Weston,
Maria Lowell,
Frances Mary Robbins,
Lydia Parker,
Harriet B. Hall,
Catharine Sargent,
Sarah B. Shaw,
Mary G. Chapman,
Caroline Weston,
Susan C. Cabot,
Anna R. Philbrick,
Henrietta Sargent,
Hannah Tufts,
Eliza F. Meriam,
Caroline F. Williams,
Evelina S. A. Smith,
Sarah H. Southwick,
Ann R. Bramhall,
Harriet T. White,
Abby Francis,
Abby Southwick,
Harriet M. Jackson.

Advertisements.

NEW MUSIC.—"There's a Good Time Coming." The above popular Song, also, "He Doeth All Things Well," Mother's Bible, Excelsior, Away Down East, May Queen, Old Granite State, Pauper's Funeral, and Lament of the Prisoner, Bridge of Sighs, Burial of Mrs. Judson, Think Gently of the Erring, (composed by a prisoner,) Get off the Track, Drink from the Mountain Spring, Dear Father Drink no More, Grave of Bonaparte, Spider and the Fly, The Shepherd's Cottage, (with a likeness of Abby J. Hutchinson,) The Seasons, a Farmer's Song, Song of the Shirt, The Watcher, Little Maid, Humbugged Husband, Blind Boy, Anti-Calomel, Will You Come to My Mountain Home, Lament of the Irish Emigrant, Hebrew Maiden's Lament, Are We Almost There, Blue Juniatta, Indian Hunter, Glide on my Light Canoe, Man the Life Boat. All the songs, quartetts, glees, &c. of the Hutchinson Family, and other popular singers; also a full assortment of marches, waltzes, rondos, variations, &c.; music for the guitar, flute, &c.; instruction books for piano, flute, guitar, accordion, violin, tuning forks, Church music books, Bradbury's Floral Festival, Young Melodist, Young Choir, School Singer and Social Singing Books. Piano Fortes from $150 to $400, Coleman's Æolian attachment, &c. &c. &c.

CHARLES HOLT, Jr. Music Publisher,
156 Fulton street, 2d door E. of Broadway.

May 8, 1847.—1y. is.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambrics and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper.
Coloured table-cloths, imitations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, bag, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.

Superior Teas, Selected with care, for family use or stores, viz: Oolong, Souchong, and other black teas, Also, green tea of superior quality.

Various spices and confectionary, &c. &c. The whole stock exclusively of free labor goods, to which the subscriber would invite the attention of country merchants, as well as his friends and the public generally.

Pains will be taken to satisfy customers as to the goods being what they are sold for—the product of Free Labour. None should purchase without making care ful inquiries.

GEORGE W. TAYLOR,
(Successor to Joel Fisher.)
Northwest corner Fifth and Cherry sts.
Philadelphia, 3d mo. 25th, 1847.—ty.*

NEW THANKSGIVING ANTHEM—AND SONG BOOK.

JUST PUBLISHED, a Thanksgiving Anthem, adapted to Church Choirs, Societies, or Quartetts. Composed by F. L. Itsley, of Newark, suitable for the approaching season of Thanksgiving through the States. Also the *Granite Songster*, containing the songs of the
HUTCHINSON FAMILY,
sixty-two in number, for 25 cents in paper, and 50 cents in handsome cloth and gilt. Also for sale some of the cheapest *piano fortes* in the United States.

C. HOLT, jr. 136 Fulton st.
November 13—3t. corner of Broadway.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Duty, 20 per ct ad val. per 100lbs	
Pots, 1st sort 1846 7	6.82½ a —.—
Pearl	—.— a 8.78
BEESWAX.	
Duty: 20 per cent. ad val.	
Cuba, white per lb	—.— a —.—
American, yellow,	—.24 a —.25
BRISTLES.	
Duty, 8 per cent ad val.	
St.Pet'sbg, 1st sort lb.	.90 a 1.12½
do. 2d sort	.35 a .45
Okatka, gray&white	1.90 a 1.95
Souchoy	60 a .85
American	58 a .60
COAL.	
Duty, 30 per cent. ad val.	
Liverpool, Orrel, chal	9.25 a 9.50
Newcastle, coarse	8.25 a 8.50
Scotch	8.25 a 8.50
Sidney and Pictou	6.78 a 7.50
Anthracite, 2,000lbs	5.50 a 6.00
DOMESTICS.	
Shirtings, brown 3-4 yd	6 a 6
do. do. 7-8	— a —
do. bleached	6 a 8
do. S. I. do.	7 a 11
Sheetings, brown 4-4	6½ a 8½
do. do. 5-4	10 a 12
do. bleached 4-4	8 a 12
do. do. 5-4	12 a 15
Calicoes, blue	9 a 12
do. fancy	7 a 15
Plaids	9 a 11
Kentucky jeans,	15 a 30
Satinetts	25 a 60
Checks 4-4	8 a 10
Cotton Osna. S. No. 1	— a 9
do. No. 2	— a 8
Cotton yarn, 6 a 13	16 a 18
do. 14 a 19	18 a 22
do. 20 a 23	22 a 23
FLOUR & MEAL.	
Duty, 20 per cent ad val.	
Genesee per bbl.	6 18¾ a 6.25
Troy	—— a .00—
Michigan	6.18¾ a 6.25
Ohio, new	6.18¾ a 6.25
Ohio round hoop	—.— a —.—
Ohio, via, Canal	—.— a —.—
Pennsylvania	6.50 a 6.63½
Brandywine	6.75 a 6.79
Georgetown	6.60 a 6.
Baltimore c. mills	6.50 a 6.
Richmond c. mills	—. a —.—
do. country	6. a 6.50
Alexandria	6. a 6.50
Fredericksburg	6. a 6.50
Petersburg	6. a 6.50
Rye flour	5.00 a 5.25
Cornmeal, Jersey	3.60 a 3.75
do. hhd.	18.00 a —.—
FISH	
Duty, 20 per cent ad val.	
Dry cod, cwt.	3.50 a 3.62½
Dry scale	1.75 a 2.00
Pickled cod, bbl.	3.25 a 3.50
do. salmon, tce	19.00 a 20.00
Smoked do. lb	— a —
Mackerel, 1, bbl.	9.37½ a 9.75
do. No. 1 small	10.75 a 11.37
do. No. 2	7.00 a 7.12
do. do. North	6.75 a 7.75
do. No. 3 South	4.37 a 4.62
do. do. North	4.37½ a 4.62½
Shad, N 1 Ct.hf.bbl.	7.12½ a 7.25
do. No. 2	6.12½ a —.—
Bucksp't. bbl.	7.25 a —.—
Mass. do.	—.— a —.—
Southern	—.— a —.—
Herring, pickled	3.00 a 3.25
do. scale, per box,	75 a 80
do. No. 1	40 a 45
do. No. 2	32 a 35
GRAIN.	
Duty, 20 per cent. ad val.	
Wheat, white bush	1.35 a 1.45
do Western	1.30 a 1.40
do. Southern	1 30 a 1.37
Rye northern	.90 a 1.00
Corn north'n & Jer	76 a .77
do south'n (weight)	75 a .—
do N O & West'n	— a —
Barley, Western,	75 a .78
Oats, northern	[illegible]
do. southern	[illegible]
do. New-Jersey	[illegible]
Peas, white	1.00 a 1.25
Black eyed	a 3,—,60

FLAX	
Duty: 18 per cent. ad val.	
Russia per lb.	9 a 11
American	8 a 8½
FEATHERS	
Duty: 25 per cent. ad val.	
Foreign per lb.	12 a 25
Foreign A. A.	25 a —
Live, American	28 a 33
HAY—Per 100 lbs.	
North River in bales	51 a 56
HOPS	
Duty, 20 per cent. ad val.	
First sort 1846, lb.	10 a [illegible]
LEATHER. [Sole]	
Duty, 20 per cent. ad val.	
Oak per lb.	20 a 24
Oak Ohio,	18 a 22
Hemlock, light	17 a 18
do. middle	17 a 18
do. heavy,	15 a 17
do. damaged	14 a 18
do. poor do.	10½ a 12
LIME	
Thomaston per bbl	.75 a .88
LUMBER	
Duty: Timber and firewood, 20; boards, timber, &c. shaped for use, 30; do rough, 20 per ct ad val. Yard selling prices	
Timber w. pine pr.c.ft.	18 a 25
do. east'n scant or beams prM. ft.	16.25 a 16.50
do oak, cu. ft.	.28 a .3
do. Gr. Isl.W.O.	—28 a
do. O.scat.pr.M.ft.	30.00 a [illegible]
do. Ga.yel.pine(by cargo) per cub. ft.	—24 a
Plank Ga. yel. pine pr M foot	27.50 a ——
Boards N.R.M.ft.cl.	35.00 a 40.00
do. 2d ql.	25.00 a 27.50
do. Box	14.00 a 14.50
Albany, pine	12 a .21
Plank Alb. pine	12 a .21
Laths E. by car.	2.50 a 3.00
Shingles bh. 18 in.	1.75 a 2.25
do. Ced.3ft. 1stql.	26.00 a —.30
do. do. 2d ql.	24.— a 28.—
do. 2ft. 1st ql.	18.— a 22.—
do. do.2dql.	16.— a 20.—
do. Cyprus 2d ql.	15.— a [illegible]
Heading W.O.pr.M.	45.— a 50.—
Staves W. O. pipe	50.— a —.—
do. do. hhd.	40.— a —.—
do. do. bbl.	30.— a —.—
do. R. O. hhd.	20.— a 30.—
PROVISIONS.	
Duty: Cheese 30; all other 20 per cent. ad val.	
Beef, mess per bbl.	9.50 a 10.25
do. prime	6.00 a 6.50
Pork, mess, Ohio	14.50 a 15.—
do. prime new	10.12 a 10.25
Lard	10 a —.12
Hams, smoked	9½ a —.11
Shoulders, smoked	8½ a —. 7¾
Beef do.	11 a —.—
Butter, Orange co.	18½ a —.20
do. West'n dairy	16 a —.18
do. common	— a —
Cheese	6½ a —. 7½
SEEDS.	
Duty: flaxseed, clover, and timothy, 20 per cent. ad val.	
Clover, per lb.	—. 7 a —.7½
Timothy, 7 bush.	14.— a 18.—
Flax, rough	1.— a 1.—
do. clean	—.— a —.—
TALLOW.	
Duty: tallow, grease, & soap stuff 10 per cent. ad val.	
Rendered	9 a 9½
WOOL.	
Duty, 30 per cent. ad val.	
Am. Sax'ny. fleece lb.	40 a 45
Am. full blood Merino	35 a 38
Am. ½ & ¾ Merino	30 a 34
Am. native & ¼ do.	26 a 24
Superfine, pulled, ctry.	32 a 38
do. do city	27 a 28
No. 1, pulled, country,	26 a 27
do. city	25 a 26
South Am. washed	10 a 12
do. do. & picked	16 a 18
do. unwashed	5 a 7
Africa	6 a
Smyrna	10 a 11
Mexican	9 a 12

Poetry.

THERE'S A HERO IN THE SOUTH.

BY ELIZA COOK.

There's a hero in the South,
Though he bear no soldier trappings,—
There's a hero in the South,
Though he wear but Pontiff wrappings

He looketh Wrong in the face,
With full and firm defiance;
He holds his sacred place
On his own heart's reliance.

He hath wrought the noble things
That tyrants note with terror;
He is delving to the springs
That wash out crime and error.

He hath risen like the wind
On venom-breeding ocean;—
His altar is mankind,
Where his spirit yields devotion.

He hath taught mistaken kings,
With lessons calm and steady,
That beneath his ring-dove wings
An eagle's strength is ready.

His gauntlet's on the ground:
Injustice seeks the quarrel;—
His brow is chaplet-bound,
'T is truth that weaves the laurel.

He shuns no battle might,
He fears no hidden traitor;
His voice is for the Right,
Oppression's honest hater.

He is doing saintly deeds
And miracles of glory,
To startle him who reads
Great Europe's future story.

Men's worship and God's care
Be given to his being!
For his holy work shall bear
A fruit beyond our seeing.

All honor to "the Pope!"
Long life and fame to "Pius!"
The world's heart still may hope,
While such as he stand by us.

◆

VENUS.

A Reply to Longfellow's Poem on Mars, in the "Voice of the Night."

BY MARTIN F. TUPPER.

Thou lover of the blaze of Mars,
Come out with me to night,
For I have found among the stars
A name of nobler light.

Thy boast is of the unconquer'd Mind
The strong, the stern, the still,
Mine, of the happier heart resigned
To Wisdom's holy Will.

They call my star of beauty's name
The gentle Queen of Love;
And look how fair its tender flame
Is flickering above.

O Star of Peace, O torch of Hope,
I hail thy precious ray,
A diamond on the ebon cope,
To shine the dark away.

Within my heart there is no light
But cometh from above,
I give the first watch of the night,
To the sweet planet Love.

The star of Charity and Truth,
Of cheerful thoughts and sage,
The lamp to guide my steps in Youth,
And gladden mine old Age.

O brother, yield; thy fiery Mars,
For all his mailed might,
Is not so strong among the stars
As mine the Queen of Night.

A queen to shine all nights away,
And make the morn more clear,
Contentment gliding every day,
There is no twilight here.

Yea; in a trial world like this,
Where all that comes is sent,
Learn how divine a grace it is
To smile and be content.

Albury, July, 10, 1847.

◆

WHAT CONSTITUTES A STATE?

FROM SIR WILLIAM JONES.

What constitutes a State?
Not high-raised battlement and laboured mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crown'd:
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride:
Not starr'd and spangled courts,
Where low-bred baseness wafts perfume to pride:
No—men, high-minded men.
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude:
Men, who their duties know,
And know their rights; and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain,
These constitute a State:
And sovereign law, that State's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill.

Miscellany.

JOHN RANDOLPH'S CASE.—DR. PARRISH'S DEPOSITION.

Joseph Parrish, of the city of Philadelphia, doctor of medicine, aged 55 years or thereabouts, being produced, affirmed, and examined, on behalf of William Meade, named in the annexed commission, deposeth as follows:

That being legally required to make a deposition, relative to John Randolph, of Roanoake, I do hereby state my recollections of such incidents as I consider calculated to show the state of his mind during the period of my medical attendance.

John Randolph died under my medical care on the morning of the fifth month (May) 24th, 1833, at one quarter before twelve o'clock. He breathed his last in a chamber of the City Hotel, No. 41 North Third street.

I was present at his departure, closed his eyes, and placed his limbs in a decent position. I was called to visit him on the 20th inst. by Edmund Badger, one of the proprietors of the City Hotel. It was a stormy night. The patient had arrived that afternoon in the steamboat from Baltimore. He was bound for Europe, and had been disappointed in getting on board the packet. He soon informed me that he was acquainted with my character. "I know you through Giles," alluding I presume to Wm. B. Giles, late Governor of Virginia, respecting whose case I was repeatedly consulted. The patient appeared much disturbed on account of some difficulties he had encountered after leaving the steamboat. It was evident he was extremely ill; his debility was such, that it was with great difficulty he could expectorate, which caused much distress in respiration. He appeared fully aware of his danger; told me he had attended several courses of lectures on anatomy, described his symptoms with medical accuracy, declaring he must die, if he could not discharge the puriform matter. On inquiring how long he had been sick, he replied, "Don't ask me that question. I have been sick all my life." He soon told me, however, that he had been affected for three years with his present disease, which had been greatly aggravated by his voyage to Russia.—"This had killed him." On feeling of his pulse, he said, "You can form no judgment by my pulse, it is so peculiar." I soon perceived that to manage the case before me, would be like steering between Scylla and Charybdis, and concluded to proceed by cautious soundings, rather than advance under full sail. I told him he had been so long an invalid, he must have acquired an accurate knowledge of the general course of practice, adapted to his case; he replied, "Certainly, at forty, a fool or physician, you know." I remarked that there were idiosyncracies in many constitutions, and wished to ascertain what was peculiar about him; he said, "I have been an idiosyncracy all my life." This appeared truly a most trite and correct view of the subject, although the querist did not think it necessary to give a concurring reply. He informed me that all the preparations of camphor invariably injured him, and as to ether, "It would blow me up." Not so of opium and its preparations—for I soon discovered he was accustomed to free use of this drug in some form or other.

On one occasion he told me he either did or could (I am not clear as to the words *did* or *could*) take opium like a Turk; but I certainly received from him the impression, that he was in the habitual use of opium in some shape or other.

His conversation was curiously diversified, and he complained with no small asperity of the difficulties he encountered after leaving the steamboat.

He was put into a wretched hack, the glass of the carriage was broken—he had been obliged to go from one hotel to another, in search of lodgings, exposed to the peltings of the storm, and everything was in a state of discomfort. He soon introduced the subject of the Quakers, complimenting us in his peculiar manner for, "neatness, economy, order, comfort in everything, right in everything, except politics—there, always twistical." Before I departed, he repeated a portion of the Litany of the Episcopal Church with apparent fervour. The following morning he sent for me early. I was called from bed; he apologized handsomely for disturbing me, and from this period, we appeared mutually to enter into our new acquaintance in the capacity of patient and physician.

After considerable experience in sick chambers and at death-beds, I may say, I never met with a character so perfectly original and unique. He might be sometimes compared to a spoiled and fractious child, but a little observation convinced me that, in the midst of his extreme constitutional irritability, petulence, impatience, and sarcasm, there were some noble traits of character; among these was a keen sense of propriety, and when this was gently appealed to there was a disposition to be convinced and acknowledge indiscretions. On more than one occasion, it seemed proper for the patient to understand, that while his physician felt every disposition to treat him with kindness and respect, he was not insensible to what was due to himself.

On one occasion, when I proposed something for his relief, he petulantly and positively refused compliance. I paused and addressed a few words to him; his good sense predominated—he apologized, and was as submissive as an infant. One evening I proposed a medical consultation, leaving the choice to himself. With an assurance of entire confidence in his medical attendant, he promptly objected to the proposal, with the remark—"In a multitude of counsel there is confusion—it leads to weakness and indecision—the patient may die while the doctors are staring at each other."

On parting with him, especially at night, I would receive the kindest acknowledgments, in the most affectionate tones, generally with the addition—"God bless you, He does bless you, and He will bless you."

It seemed as though his disposition to criticise on the pronunciation of words could not be restrained under any circumstances of bodily suffering or immediate danger of death—the slightest deviation from his standard of propriety must be met and corrected.

In the application of words to convey ideas, he was extremely exact. He once remarked to me, that "although the French was a vile language, yet it was preferable to any other for treaties and public documents, because every word was in its exact place, no double meaning—there it stands." The night preceding his death, I passed about two hours in his chamber; he told me, in a plaintive tone, that his poor John was worn down by fatigue, and compelled to go to bed.

A most attentive substitute supplied his place, but neither he, nor I, were like John, who knew where to place his hand on everything, in a large quantity of baggage prepared for an European voyage.

The patient was greatly distressed in breathing, in consequence of difficult expectoration, and requested me at my next visit to bring instruments for performing the operation of bronchotomy, for he could not live, unless relieved; yet in the same interview he directed a certain newspaper to be brought to him;—it was found after a difficult search—he put on his spectacles as he sat propped up in bed, turned over the paper several times and examined it carefully—then placed his finger on a part he had selected—handed it to me with a request that I would read it; it was headed "Cherokee," In the course of reading, I came to the word "Omnipotence"—I gave it the full sound, Omni-potence, he checked me instantly, repeating it according to Walker. I offered my reasons for pronouncing it as I did; he did not rebut, but quickly said, "Pass on." Not long after I pronounced the word "Impetus," with the e long—he corrected me instantly, I hesitated on his criticism, and in an inquiring and doubtful tone, repeated the word as he had pronounced it; he sharply replied, "There can be no doubt of it." An immediate acknowledgment of the reader that he stood corrected appeared to satisfy the critic, and the piece was concluded. I now observed to him that there was a good deal of sublimity in the composition; he directly referred me to the Mosaic account of creation, and repeated, "'Let there be light, and there was light.' There is sublimity!" He spoke in the interview, of the slanders and lies that had been published against him in the newspapers; even his domestic arrangements, his silver cups, &c. had been noticed, when every one might know that silver was more economical than highly finished china, or cut glass, that was liable to be broken. I believe the patient never fully relinquished his hold on life until the day he died;—it is true he had often said he was dying, he must die, or words to that effect, but these were rather to be considered as the ebullitions of a morbidly irritable mind. The hope of getting off to Europe still lingered with him—in proof I will state that, perhaps on the third day of my attendance, he informed me that he intended to go to New-York the next morning, and wished my bill to be left at the bar. I understood it to be his intention to embark at New-York for Europe. Instead of going as he expected, he was so extremely ill in the night that I was called from my bed to visit him. He also requested me to have some sulphate of morphine which he had in his possession, as a pure imported article, divided into papers of one grain each.

The morning of the day that John Randolph died, I received an early and urgent message to visit him—several persons were in the room, but left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John soon after I arrived, that I had seen his master very low several times before, and he had revived, and perhaps he would again; the patient directly said, "John knows better than that."

The interview of this morning was peculiarly impressive. I had not been long with him, before he looked at me with great intensity, and said, in a very earnest and distinct manner, "I confirm every disposition in my Will, especially that respecting my slaves whom I have manumitted, and for whom I have made provision." This declaration was to me altogether unexpected; it involved a subject, which in our previous interviews had never been touched. It was one I should not have introduced.

I assured him I was rejoiced to hear such a declaration from him—he appeared anxious to impress it on my mind. Soon after this, I proposed to go for a short time, to attend an urgent message, received just before I left home, assuring my patient I would return as speedy as possible. He positively objected to my leaving him. "You must not go, you cannot, you shall not leave me. He called to his servant John to take care that the doctor did not leave the room, and John accordingly locked the door and soon reported. "Master I have locked the door and got the key in my pocket: the doctor can't go now." My proposal to leave him for a short time, even on a promise of return, evidently irritated him for a moment.

It may show the situation of his mind, when I state, that in the moment of excitement to which I referred, he said, "If you do go, you need not return."

I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient who might stand in need of assistance. His manner instantly changed, and he said, "I retract that expression;" and probably a quarter of an hour afterwards, casting on me an expressive look, he again said, "I retract that expression." I told him I thought I understood him distinctly on the subject he had communicated, and I presumed the Will would explain itself fully—he replied in his peculiar way, "No, you don't understand it—I know you don't. Our laws are extremely particular on the subject of slaves. A Will may manumit them, but provision for their subsequent support requires that a declaration be made, in the presence of a white witness, and it is requisite that the white witness, after hearing the declaration, should continue with the party and never lose sight of him until he is gone or dead. You are a good witness for John! You see the propriety and importance of your remaining with me! Your patients must make allowance for your situation." I saw and felt the force of the appeal.

The interest of the scene increased every moment. I was now locked in the chamber with a dying Statesman, of no common order; one whose commanding talents, elevated political station, combined with great eccentricity of character, had spread his fame, not only through his native land, but over Europe. He then said, "John told me this morning, 'Master you are dying.'" I made no attempt to conceal my views; on the contrary, I assured him, I would speak to him with entire candour on the occasion, and told him it had been rather a subject of surprise that he had continued so long.

He now made his preparations to die. Between him and his faithful servant there appeared to be a complete understanding. He directed John to bring him his father's breast button which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large sized gold stud. John placed it in the buttonhole of the shirt bosom; but to fix it completely required a hole on the opposite side. When this was announced to his master, he quickly said, "Get a knife and cut one." I handed my pen-knife to John, who cut the hole and fixed the valued relic to the satisfaction of the dying patient. A napkin was called for, and was placed by John upon the breast of the patient. For a short time he lay perfectly quiet, his eyes were closed, and I concluded he was disposed to sleep. He suddenly roused from this state, with the words, "Remorse!" "Remorse." It was twice repeated; at the last time at the top of his voice, evidently with great agitation, he cried out, "Let me see the word." No reply followed: having learned enough of the character of my patient to ascertain, that when I did not know *exactly* what to say, it was best to say nothing. He then exclaimed, "Get a dictionary—let me see the word." I cast my eyes around me and told him I believed there was none in the room. "Write it down, then—let me see the word." I picked up one of his cards from the table, "Randolph of Roanoake," and inquired whether I should write on that. "Yes, nothing more proper." Then with my pencil I wrote Remorse. He took the card in his hands in a hurried manner, and fastened his eyes on it with great intensity. "Write it on the back he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period—he repeated, "Remorse! you have no idea what it is—you can form no idea of it whatever, it has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon. He then said, "Now let John take your pencil and draw a line under the word," which was accordingly done. I inquired what was to be done with the card; he replied, "Put in your pocket and take care of it; when I am dead look at it."

This was an impressive scene. All the plans of ambition, the honors and the wealth of this world had vanished as bubbles on the water. He knew, and he felt that his very moments were few, and even *they* were numbered. It afforded his physician an opportunity, without being intrusive, of offering to him a few serious observations, and pointing the expiring statesman to a hope beyond the grave. My situation at this period was serious and embarrassing. Locked in the chamber, of a patient, and solemnly called upon as a witness, confirming a will already made for the liberation and support of his slaves, when the only human ear that heard these declarations, except myself and the testator, was one of the very slaves included in the bequest. It required no unusual foresight to anticipate the construction which might be put upon such testimony: perhaps in a distant court, where the witness might be personally unknown, especially when, added to this, it was found he was a member of the religious Society of Friends, who long since had washed their hands from the stain of Slavery, and whose sentiments on that subject were universally known. I saw that even under a charitable construction of the testimony, the force of early impressions and the bias of education might be supposed imperceptibly to influence even an upright mind, and give a colouring to words and facts, which to others, differently educated, might be viewed in another light.

Under these views, I introduced the subject of calling in some additional witnesses, and suggested sending down stairs for Edmund Badger, whose attentions were very great to him. He replied, "I have already communicated that to him." I stated that it was my intention to be with him as steadily as possible until his death, but with his concurrence I would send for two young physicians who should remain and never lose sight of him until he was dead, and to whom he could make the declaration. My son, Dr. Isaac Parrish, and my young friend and late pupil, Dr. Francis West, were proposed to him, saying the latter was a brother of Captain West. He quickly asked, "Captain West of the packet?" On receiving an affirmative reply, he said, "Send for him, he is the man, I'll have him." From some circumstances that had come to my knowledge, I had reason to believe that Capt. James West was a favorite with the patient. Before the door was unlocked, he pointed to a bureau, and requested I would take from it a remuneration for my services. To this I promptly objected, informing him, I should feel as though I were acting indelicately to comply. He then waived the subject by saying, "In England it is always customary."

The witnesses were now sent for, and soon arrived. The dying man was propped up in bed with pillows, nearly erect. Those only who know his form and singular physiognomy can form an idea of his appearance at this moment. Being extremely sensitive to cold, he had a blanket over his head and shoulders, and he directed John to place his hat on over the blanket, which aided in keeping it close to his head. The hat bore evident marks of age, and was probably the one exposed to the peltings of the storm during his discomforts on the day of his arrival.

With a countenance full of sorrow, John stood close to the bed-side of his dying master. The four witnesses, viz: Edmund Badger, Dr. Francis West, my son, Dr. Isaac Parrish, and myself, were placed in a semi-circle in full view. It was evidently an awfully interesting moment to the patient. He rallied all the expiring energies of mind and body to the last effort; his whole soul seemed concentrated in the act; his eyes flashed feeling and intelligence.

Pointing towards us with his long index finger, he thus addressed us: "I confirm all the directions in my Will respecting my slaves, and direct them to be enforced particularly in regard to a provision for their support; and then raising his arm as high as he could, he bought it down with his open hand on the shoulders of his favorite John, adding these words, "especially for this man." He then asked each of us whether we understood him.

At the close of his exhausting effort, I remarked to my fellow-witnesses, that my patient a short time before informed me in a private conversation, that according to the laws of Virginia, a Will might manumit slaves, yet in order for their subsequent support, it was necessary that a declaration should be made, in the presence of one or more white witnesses, who after receiving it from the party, should remain, and never lose sight of him until he was dead. I then appealed to the dying man to know whether I had stated it correctly; he replied, "Yes!" and gracefully waving his hand as a token of our dismission, he said, "The young gentlemen will remain with me." I took leave, with an assurance that I would return as speedily as possible, and remain with him. After an absence of perhaps an hour or more, and about fifty minutes before his decease, I returned to his sick room—but now the scene was changed; his keen, penetrating eye had lost its expression, his powerful mind had given way, and he appeared totally incapable of giving any correct directions relative to his worldly concerns. To record what now took place may not be required further than to say, that almost to the last moment some of his eccentricities could be seen lingering about him.

He had entered within the dark valley of the shadow of death, and what was passing in his chamber was like the distant voice of words which fell with confusion on the ear; the farther this master spirit receded from human view, the sounds became less distinct, until they were finally lost in the deep recesses of the valley—and all that was moral of Randolph, of Roanoke, was hushed in death

In conclusion, perhaps it may be proper for me clearly and distinctly to state, that at the time he made the declarations in my presence, relative to his Will, he was capable of discriminating correctly between thing and thing, and he also possessed tenacity of memory; hence, I give it as my decided belief, that he was of sound disposing mind and memory.

Early on the afternoon of the day on which John Randolph died, it was concluded by the four witnesses, to commit to writing the declarations which he had made, according to their understanding of them. This I did in a room, contiguous to the one wherein he died, and where his corpse was then lying, and the original paper is now in my possession. The paper hereto annexed, marked and subscribed with my name, is a true copy of the same.

JOS. PARRISH.

THE SHAKERS.

In the course of debate in the Legislature of New York, on application for special grants of power in holding the property made by the Shakers of Niskeuna, in that State, the following rules or orders, existing in that Society, became public:

Contrary to order to inquire into any bargain that the deacons have made.

Contrary to order to go to church with sins unconfessed.

Contrary to order to go out among the world, or among families, without permission of the elders.

Contrary to order to shake hands with a world's woman without confessing it.

Contrary to order to shake hands with the world unless they first tender the hand.

Contrary to order to play with dogs or cats

Contrary to order for a brother and sister to ride together in a wagon without company.

Contrary to order for a brother and sister to pass each other on the stairs.

Contrary to order for a person to go out of the door yard after evening meeting.

Contrary to order to have right and left shoes.

Contrary to order to pare the heels of shoes under.

Contrary to order to read newspapers in dwelling-houses, at any time, unless indulgence for that purpose is granted by elders.

Contrary to order to fold the left thumb over the right in prayer, or when standing up in worship.

Contrary to order to kneel with the left knee first.

Contrary to order to put the left boot or shoe on first.

Contrary to order to kneel with handkerchief in hand.

Contrary to order to put the left foot on the stairs first, when ascending.

Shortly after Mr. Coleridge had arrived in Rome, he attracted some notice amongst the literati as an English "Man of Letters." Cardinal Fesch, in particular, was civil, and sought his company; but that which was most remarkable, Jerome Bonapare was then a resident at Rome, and Mr. C.'s reputation becoming known to him, he sent for him, and after showing him his palace, pictures, &c. thus generously addressed him: "Sir, I have sent for you to give you a little candid advice. I do not know that you have said or written anything against my brother Napoleon, but as an Englishman, the supposition is not unreasonable. If you have, my advice is, that you leave Italy as soon as you possibly can!"

This hint was gratefully received, and Mr Coleridge soon after quitted Rome, in the suite of Cardinal Fesch. From his anxiety to reach England, he proceeded to Leghorn, where a circumstance occurred which will excite every reader's sympathy. Mr. Coleridge had journeyed to this port, where he rather hoped, than expected, to find some conveyance, through the medium of a neutral, that should waft him to the land "more prized than ever."—The hope proved delusive. The war was now raging between England and France, and Bonaparte being lord of the ascendant in Italy, Mr. Coleridge's situation became insecure, and even perilous. To obtain a passport was impossible; and as Mr. C. had formerly rendered himself obnoxious to the great Captain by some political papers, he was in daily, hourly expectation of being incarcerated in an Italian prison, which would have been the infallible road to death!

In half despair of ever again seeing his family and friends, and under the constant dread of apprehension by the emissaries of the Tuscan Government, or of French spies; he went out one morning to look at some ruins in the neighbourhood of Leghorn in a state of despondency, where certainty, however terrible, would have been almost preferable to suspense. While musing on the ravages of time, he turned his eye, and observed at a little distance, a sea-faring looking man, musing in silence like himself, on the waste around. Mr. Coleridge advanced towards him, supposing, or at least deeming it possible, that he also might be mourning his captivity, and commenced a discourse with him; when he found that the stranger was an American captain, whose ship was then in the harbour, and on the point of sailing for England.

This information sent joy into his heart; but he testified no emotion, determined to obtain the captain's good will, by showing him all the civilities in his power, as a preliminary to any future service the captain might be disposed to render him, whether the power was united with the disposition or not. This showed adroitness, with great knowledge of human nature; and more winning and captivating manners than those of Mr. C. when called forth, were never possessed by mortal! In conformity with this forlorn hope, Mr. Coleridge explained to the American captain the history of the ruin; read to him some of the half defaced Latin and Italian inscriptions, and concluded with extoling General Washington, and predicting the stability of the Union. The right keys, treble and tenor, were touched at the same moment. "Pray, young man" said the captain, "who are you?" Mr. C. replied, "I am a poor unfortunate Englishman, with a wife and family at home; but I am afraid I shall never see them more! I have no *passport*, nor means of escape; and, to increase my sorrow, I am in daily dread of being thrown into jail, when those I love will not have the last pleasure of *knowing* that I am dead!" The captain's heart was touched. He had a wife and family at a distance. "My young man," said he, "what is your name?" The reply was, "Samuel Taylor Coleridge." Poor young man," answered the captain. "You meet me at this place to-morrow morning, exactly at ten o'clock." So saying, the captain withdrew. Mr. C. stood musing on the singular occurrence, in which there was something *inexplicable*. His discernment of the stranger's character convinced him there existed no *under-plot*, but still there was a wide space between *probability* and *certainty*. On a balance of the circumstances, he still thought *all fair*, and at the appointed time repaired to the interior of the ruins.

No captain was there: but in a few minutes he appeared, and, hastening up to Mr. Coleridge, exclaimed exulting, "I have got your passport!"—"How! what?" said Mr. C. almost overpowered by his feelings. "Ask me no questions," replied the captain; "you are my *steward*, and you shall away with me to-morrow morning?" He continued, giving him his address, "You come to my house to-morrow early, when I will provide you with a *jacket* and *trowsers*, and you shall follow me to the ship with a *basket of vegetables*." In short, thus accoutred, he *did* follow the captain to the ship next morning; and in three hours fairly sailed out of Leghorn harbour, triumphantly on his course to England!

As soon as the ship had cleared the port, Mr. Coleridge hastened down to the cabin, and cried, "My dear Captain, tell me how you obtained my passport?" Said the captain, very gravely, "Why, I went to the authorities, and *swore* that you were an *American*, and my steward! I *swore* also, that I knew your father and mother; that they lived in a red-brick house, about half a mile out of New York, on the road to Boston!"

It is gratifying to add, that this benevolent, little-scrupulous captain refused to receive anything from Mr. C. for his passage to England; and behaved in many other respects, with the same uniform kindness. During the voyage, Mr. Coleridge told me he was attacked with a dangerous illness, when he thought he should have *died* but for the "*good captain*," who attended him with the solicitude of a father. Mr. C. also said, had he known the captain was going to *swear*, whatever the consequences might have been, he would have prevented him."—*Reminiscences of S. T. Coleridge.*

From Fraser's Magazine for September.

A SLAVE HUNT.

"Aha, Uncle Reinbold!" says the sailor; "now we shall see what the hounds, of which you brag so much, are really worth. Do you believe they will run down the Felatah?"

"We shall see," replied the trader. "Bring out the dogs, there, you skulking villains!"

His slaves tumbling over one another in their eagerness to obey his command, quickly led forth from a small mud walled hut two blood hounds, of the true African breed, which is esteemed the finest in the world. They were rather more than two feet in length, and formed with great symmetry, both for strength and speed. Their colour was a reddish tan, deepening nearly to black on the upper part of the body; each had a white spot in the middle of the forehead, which was broad and full, not flat, as in the Cuban variety. The narrow tapering muzzle and ample nostrils were proof at once of good breed and scent. Their ears were not large, but soft and pendulous and their eyes had a gentle, lambent expression, until excited by anger or in the chase, when their glare of deep ferocity was fearful to behold. They now fawned upon the trader as he held them by the leash, whining, licking his hands, and in every way testifying their pleasure at the sight of their master.

The trader called for the manacles which the Felatah had worn, and threw them down before the dogs. When they had snuffed at these attentively for a few moments, he led them to the spot in the shed which the prisoner had occupied, and removed the leash from their necks. The hounds, with their nostrils to the ground, began to make short turns about the place, gradually extending the circle of their movements, until, at length, a loud bark from one of them announced that he had found the scent. Both then started off directly to the West, followed by Juan and most of the servants, leaving Reinbold, with a few of his slaves to await their return at the shed.

At first the scent appeared to be weak, and the progress of the dogs was slow and frequently interrupted. At the end of three miles, however, they reached a grassy spot, closely embowered in a dense thicket, where the fugitive—no doubt thinking himself safely concealed—had evidently paused to rest his stiffened limbs, enfeebled by the fetters which he had worn so long. The deep baying of the hounds had probably aroused him from his dream of security for the trail was now fresh and strong, and the dogs rushed swiftly along, followed with difficulty by Juan and the panting slaves. At length, where the path entered a long and narrow glade, the Felatah became visible in the distance, and the dogs opened upon him with a far-resounding cry, which caused him at first to look back in terror, and then to redouble his speed.

"The Rio Angra! the Rio Angra! He will swim it and escape!" exclaimed in Portuguese the interpreter, who was near Juan in the chase. "The Angra people will keep him, and send him to Kano for his ransom."

On hearing these words, Juan shouted to cheer on the dogs, and bounded forward himself at a speed which soon left the negroes behind. He was, however, too late. When he reached the bank of the stream, the Felatah was already half-way across, cleaving the water with powerful strokes.

"In there! in there!" cried the seaman to the dogs. "Bring him back!"

But to his surprise they refused, whining anxiously, and when he repeated his command, they barked fiercely, and withdrew to a little distance, where they stood panting and gazing with fiery eyes at the swimmer.

"Come back, Felatah! back, or I fire!" cried Juan, drawing a pistol from his belt, and levelling it at the fugitive. The latter looked back, and, seeing the action, replied by a shout of derision, and continued to urge his course toward the opposite bank, well knowing that his life was too valuable to the white man to be in danger from him. But his cry had raised from slumber the dreadful monarch of the watery realm. The negroes, who had now come up, beheld in mid-current the fatal ripple which marked the swift track of the alligator towards his prey. "Cayman! cayman!" they shouted in horror. The hapless fugitive evidently understood the warning, for he made convulsive efforts to reach the bank. It was in vain. In another moment the spectators saw him fling his arms above his head with a yell of agony, which chilled the veins of those who heard it. Before they could breathe he had disappeared; a dark patch of blood rose to the bubbling surface, and was quickly swept down the current; and then the broad and rapid river rolled on unruffled as before.

From the Northampton Gazette.

HYDROPATHY.

The following letter will be read with interest by our readers, and coming from the source it does, cannot fail to command the serious attention of those who are opposed to this mode of treatment.

We are informed that Mr. Ruggles has prescribed for upwards of 150 persons, the past year, who have consulted him with regard to their cases, independent of those connected with his Cure.

Mr. Ruggles's Water Cure.—Having experienced substantial benefit from the Cold Water system, as practiced at the Northampton Water Cure, by David Ruggles, and believing that it may be interesting to others, who may be afflicted, I thought it due to the cause, to request that you would favour me with a place in your paper, to make a brief statement of my case. I am eighty-four years of age, and with the exception of a lameness in my right leg, which was caused by an injury about forty years ago, I have enjoyed a greater degree of health than has fallen to the lot of most men. For seven years after the injury, I was obliged to use crutches, but by degrees my lameness decreased, so that I was finally enabled, by the aid of one staff, to walk comfortably a mile or two at a time. About two years ago, however, without any apparent cause, other than the infirmities of increasing age, my leg again troubled me. It became much inflamed and swollen, and at times painful. Exercise aggravated all these bad symptoms, and though I obtained the advice of various physicians, eminent in their profession, their appliances proved useless, and some of them injurious. My limb grew worse until I was almost confined to my house, and my leg in addition to the swelling and inflammation assumed a dark purplish colour, from the knee to the ancle; the skin was almost dead, and appeared on the point of breaking out into a running sore, and I was instructed by my physicians to use palliatives, as it was believed nothing further could be done than to render me comfortable.—These bad symptoms began to make their appearance above the knee, and assumed a more serious aspect, affecting my general health and appetite.—I was persuaded to consult Dr. Ruggles in relation to the adaptness of the Water Cure in my case. After a careful examinaton of my limb and the attending symptoms, by his peculiar method, he expressed his belief that water would relieve me. I immediately placed myself under his care, and in less than eight weeks was entirely relieved of all pain and inflammation, and every other bad symptom, and was able to walk comfortably from three to four miles daily, with no other aid than one staff, as formerly. It is now about two months since I left the Cure, and I am still improving in strength and general health, so that I have within the past week walked two miles at one time.

PAYSON WILLISTON.

Easthampton, Oct. 25th, 1847.

Turning Scriptute to good Account.—It is said that Bishop Doane, of New Jersey, is strongly opposed to Temperance, and his sideboard and tables are loaded with gin, brandy, wine, &c. A short time since, Rev. Mr. Perkins, of the order of the "Sons," dined with the Bishop, who pouring out a glass of wine, desired him to drink with him, whereupon he replied—

"Can't do it, Bishop, "Wine is a mocker."

"Take a glass of brandy, then."

"Can't do it, Bishop, "strong drink is raging"

By this time the Bishop, becoming somewhat restive and excited, remarked to Mr. Perkins,

"You'll pass the decanter to the gentleman next to you."

"No, Bishop, I can't do that: "Wo unto him that putteth the bottle to his neighbour."

What was the peculiar mental condition or moral state of the Bishop, at this stage of the proceedings, our informant did not state.

Edwin Croswell, Esq. editor of the Albany Argus, announces his determination to retire from political life, with this campaign.

Gleanings from Foreign Publications.

The Cholera seems to be steadily advancing upon its old track. Mr. William Herapath, a well-known European chemist, has published a letter, saying that the result of a long series of experiments during the former visit of the pestilence, has been to establish in his mind the conviction, that chlorine gas is a perfectly efficient preventive, and indeed that it is the only one known. He says the chloride of zinc and the nitrate of lead, the two most popular disinfectants of the day, are of no avail in cholera, although they will remove ordinary putrid effluvia.—"The only chemical preventive I depended on," he continues, "in my numerous exposures to the virus, was chlorine gas, and this I believe to be a perfect one if the fumigation is complete. I placed large quantities of the substance necessary for the evolution of this gas in the hands of a Bristol druggist, who was kind enough to distribute it gratuitously to applicants during three days, with instructions for use, and I am happy to say that during that time the deaths fell from ten to one per day."

English Absentees in France.—On the first of August there were twenty-five thousand English resident in different parts of France. At Paris and environs, twenty-five thousand, at Boulogne seven thousand, Calais and Basse Ville, four thousand, &c.; the average annual expenditure of whom amounts to nearly £5,000,000. This does not include transitory tourists to Paris, Switzerland, Italy, the Mediterranean, Egypt, India, &c. via Marseilles.

Carthage.—It is stated in the *Journal des Débats*, that in quarrying stone near the inner harbour of ancient Carthage, about thirty feet below the surface, a marble collossal bust of Juno has been found, in as perfect preservation as if just sculptured. From the diadem which encircles the brow to the termination of the waist, it measures about four feet. It is seven inches between the angles of the eyes. It is said that the Bey had not only presented this, but also granted all the antiquities which may be found in the process of these operations, to M. Delaporte, the French Consul.

Hints About Bedrooms.—Their small size and their lowness render them very insalubrious; and the case is rendered worse by close windows, and thick curtains and hangings, with which the beds are so carefully surrounded, as to prevent the possibility of the air being renewed. The consequence is, that we are breathing vitiated air during the greater part of the night, that is, during more than a third part of our lives; and thus the period of repose which is necessary for the renovation of our mental and bodily vigour, becomes a sourse of disease. Sleep, under such circumstances, is very often disturbed, and always much less refreshing than when enjoyed in a well ventilated apartment. It often happens, indeed, that such repose, instead of being followed by renovated strength and activity, is succeeded by a degree of heaviness and languor which is not overcome till the person has been some time in pure air. Nor is this the only evil arising from sleeping in ill ventilated apartments. When it is known that the blood undergoes most important changes in its circulation through the lungs by means of the air which we breathe, and that the vital changes can only be effected by the respiration of pure air, it will be easily seen how the healthy functions of the lungs must be impeded by the inhaling, for many successive hours, the vitiated air of our bedrooms, and how the health must be effectually destroyed by respiring impure air, as by living on unwholesome or innutritious food.

In case of children, or young persons predisposed to consumption, it is of still more urgent consequence that they should breathe fresh air by night as well as by day, by securing a continuous renewal of air in their nurseries, bedrooms, and schools, &c. Let a mother, who has been made anxious by the sickly looks of her children, go from pure air into their bedrooms in the morning before a window has been opened, and mark the state of the atmosphere—the close, oppressive, and often feted, odor of the room; and she may cease to wonder at the pale, sickly aspect of her children. Let her pay a similar visit some morning after means have been taken by the chimney ventilator or otherwise, to secure a full supply and continual renewal of the air in bedrooms during the night, and she will be able to account for the more healthy appearance of her children, which is sure to be the consequence of supplying them with pure air to breathe.—*Sir James Clark, "On the Sanative Influence of Climate."*

The Pope and M. Guizot.—The *Union Monarchique* says—The attitude assumed by M. Guizot with regard to the affairs of Italy seems to have covered this Minister with ridicule to an immense degree. One of our friends, recently arrived from Rome' relates the following occurrence as having excited the laughter of all classes of society at Rome. When the tempest which still agitates the whole population of Italy was at its hight, the French Ambassador went to the Holy Father, not to assure him of the active concurrence of France, but to recommend him, in the name of M. Guizot, not to suffer himself to be cast down, but to remain calm amid the passing events. "M. le Compte," replied His Holiness, with that imperturbable *sang froid* which never abandons him—"write to your Minister that I thank him for having offered me his excellent advice." Then looking at M. Rossi, with a meaning eye, the Pontiff added—"Have the goodness also to tell M. Guizot that you have seen me, and at the same time recommend him to be as calm as I am."

Hang a Boy for Stealing Apples.—Stripes and death are the cheap and ready punishments by the selfish, the coarse-minded, and the vindictive. It is easier to beat than to teach, easier to hang than to reform. The brute father flogs, the brute officer flogs, the brute slaveholder flogs; and child, and soldier, and slave, become brutes in their turn, and then the inflictors of flogging hold up their hands in astonishment and virtuous indignation that they see no better result from their system. Governments in like manner are in wonderment when they find that their extreme punishments fail to be efficacious, but they go on in the old cheap, easy, and "natural" way of punishing in anger and revenge when they should seek to convert. It is acknowledged by almost everybody, that hanging does not any farther prevent crime than it removes a criminal from the possibility of committing another crime. If for that object the punishment of death is retained, why not extend it to all offenders? Hang a boy for stealing an apple, you make sure that he will steal no more. Hang a man for getting drunk, you make sure that he, at least whatever the effect may be on others, will no more annoy you. "But," say the advocates of death punishment, "life for life, and eye for an eye, a tooth for a tooth:" to which the injunction in reply, should be: "Read your New Testament."—*Manchester Times.*

The Affection of the White Stork.—"The affection which the stork manifests for her young has been proverbial from antiquity. She feeds for a long period, nor quits them until they can defend and provide for themselves. She bears them on her wings, and protects them from danger, and has been known to perish rather than to abandon them, an instance of which was exhibited in the town of Delft, in 1636, when a fire broke out in a house that had a stork's nest on it, containing young unable to fly. The old stork made several attempts to save them, but finding all in vain, she at last spread her wings over them, and in that endearing attitude, expired with them in the flames."—*Brit. Cyclop.*

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